THE

BRITISH CRITIC,

For JUNE, 1803.

Ἄμεινον δικαίως κρίνοντά πρὸς τοῦ καταδικασθέντος ἀξίως μεμφθῆναι ἢ ἀδίκως κρίνοντα παρὰ τῇ φύσει δικαίως ψέγεσθαι. EPICTET.

It is better, by giving a juſt judgment, to be blamed by him who is deſervedly cenſured, than, by giving an unjuſt judgment, to be juſtly cenſured by the fact itſelf.

ART. I. *Modern Geography; a Deſcription of the Empires, Kingdoms, States, and Colonies, with the Oceans, Seas, and Iſles in all Parts of the World; including the moſt recent Diſcoveries and political Alterations: digeſted on a new Plan, by John Pinkerton. The aſtronomical Introduction by the Rev. S. Vince, A. M. F. R. S. and Plumian Profeſſor of Aſtronomy and Experimental Philoſophy in the Univerſity of Cambridge; with numerous Maps, drawn up under the Direction, and with the lateſt Improvements, of Arrowſmith, and engraved by Lowry. To which are added, a Catalogue of the beſt Maps and Books of Voyages and Travels in all Languages, and an ample Index. Two Volumes.* 4to. 4l. 4s. Cadell and Davies. 1802.

ENGLISH literature has long required a publication of this kind, to which, in all matters of geographical inveſtigation, there might be a ſecure reference and appeal. It has become peculiarly neceſſary of late years, when diſcoveries and improvements in geographical ſcience have ſucceeded beyond the moſt ſanguine expectation. That a ſtandard book

ſhould alſo firſt appear in our language, ſeemed, in a certain degree, indiſpenſable; for it is principally from the exertions, the perſeverance, and the fortitude of our own countrymen, that theſe diſcoveries and improvements have been made. In Aſia, till Turner and Symes wrote, we knew but little of Thibet, and ſtill leſs of the vaſt empire of Ava. In Africa, Bruce, Browne, Park, and Horneman have, in various directions, extended our knowledge; with the promiſe, on the part of the latter, of ſtill further increaſing our ſtores of geographical ſcience. Horneman, indeed, is not our countryman; but his exertions are made under the auſpices of Engliſhmen, who are alſo to receive the firſt and moſt immediate benefit of his diſcoveries. In America, we owe a great deal to the perſeverance of Hearne, and the indefatigable activity and courage of Mackenzie; while, along its ſhores, Vancouver has aſcertained much that was before doubtful. Our laſt information alſo from New Holland has added to our knowledge of that intereſting portion of the globe. The whole, indeed, of the acceſſions to this branch of ſcience, which has been made in the compaſs of a very limited period, is really aſtoniſhing; and, as it conſtitutes the pride and glory of our iſland, ſo it particularly demanded a ſtandard publication, to record, aſcertain, and preciſely fix the limits of theſe valuable and important diſcoveries in the various quarters of the world. Indeed, there hitherto appears to have been no book of geography in any language, to which, in caſes of difficulty and doubt, any application could be made with any ſecurity of information. Our own, even the beſt geographical grammars, were lamentably deficient in every particular, filled with dry unimportant matter, and diſtinguiſhed only by their mean and imperfect maps; nor could our neighbours on the continent, either of Germany or France, if we except the vaſt compilation of La Martiniere, ſupply us with any thing much more ſatisfactory. We venerate D'Anville, indeed, who was endued with the true ſpirit of geographical ſcience; but he was himſelf ſenſible of the deficiencies and errors which prevailed in geography; and, as Mr. Pinkerton tells us, exclaimed, in his old age, to thoſe around him, "Ah, mes amis, il y a bien des erreurs dans la geographie."

Theſe volumes are introduced by a maſterly Preface, from Profeſſor Vince, of Cambridge, which very copiouſly, and very perſpicuouſly, diſcuſſes both aſtronomy and meteorology, as far as they mutually involve and illuſtrate the ſcience of geography. Mr. Arthur Aikin, whom Mr. Pinkerton repreſents as a zealous and ſucceſsful cultivator of natural hiſtory, has undertaken the deſcription of the botany of the different

regions. The whole certainly appears to ſupply a great part of what we have before deſired, but deſired in vain.

We ſhall firſt give a ſpecimen of Profeſſor Vince's Preface.

"*On the Motion of the Moon, and its Phenomena.*

"102. The moon being the neareſt, and, next to the ſun, the moſt remarkable body in our ſyſtem, and alſo uſeful for the diviſion of time, it is no wonder that the ancient aſtronomers were attentive to diſcover its motions, and the orbit which it deſcribes. The motion of the moon, in its orbit about the earth, is from weſt to eaſt, and its orbit is found to be inclined to the ecliptic. The motion of the moon is alſo obſerved not to be uniform, and its diſtance from the earth is found to vary; which ſhows that it does not revolve in a circle about the earth in its center; but its motion is found to be in an ellipſe, having the earth in one of its foci. The poſition of the ellipſe is obſerved to be continually changing; the major axis not being fixed, but moving ſometimes direct and ſometimes retrograde; but, upon the whole, the motion is direct, and it makes a complete revolution in a little more than $8\frac{1}{2}$ years. The eccentricity of the ellipſis is alſo found to change; that is, the ellipſe is ſometimes nearer to a circle than it is at other times. The inclination of its orbit is found likewiſe ſubject to a variation from 5° to 5° 18′. All theſe irregularities ariſe from the ſun diſturbing the moon's motion by its attraction.

"103. As the ellipſe which the moon deſcribes about the ſun is ſubject to a variation, the periodic time of the moon about the earth will alſo vary; in winter, the moon's orbit is dilated, and the periodic time is increaſed; and in ſummer, her orbit is contracted, and her periodic time is diminiſhed. The periodic time of the moon increaſes whilſt the ſun is moving from his apogee to his perigee, and decreaſes whilſt he moves from his perigee to his apogee, and the greateſt difference of periodic times is found to be about $22\frac{1}{2}$ minutes.

"104. The *mean* periodic time of the moon is 27 d. 7 h. 43′ 11″,5; this is called the ſidereal revolution, being the *mean* time from her leaving any fixed ſtar till her return to it again. Now it is found by obſervation, that the *mean* time from her leaving her apogee till ſhe returns to it, is 27 d. 13 h. 18′ 4″: hence the moon is longer in returning to her apogee than ſhe is in making a revolution in her orbit, and therefore her apogee muſt move forward. The *mean* time from her leaving her node till ſhe returns to it again, is 27 d. 5 h. 5′ 35″,6; and this being leſs than her *mean* periodic time, it follows that ſhe returns to her node before ſhe has completed her revolution, and therefore her nodes muſt have a retrograde motion.

"105. The time between two *mean* conjunctions of the ſun and moon, or from new moon to new moon, ſuppoſing their motions had both been uniform, is found by the rule in the article 101: taking, therefore, the mean periodic time of the moon and ſun as already ſtated, we get the mean time from conjunction to conjunction to be 29 d. 12 h. 44′ 2″,8, and this is called her *ſynodic* revolution. The *true* time from new to new moon will be ſometimes greater and ſome-

times leſs than this. The cauſes of all theſe irregularities we will briefly explain.

" 106. The apparent diameter of the moon is found continually to vary; now the apparent diameter of any very diſtant body varies inverſely as its diſtance. Hence, as the apparent diameter of the moon increaſes, ſhe muſt approach the earth; and when it decreaſes, ſhe muſt recede from the earth. The variation of her apparent diameter agrees exactly with what ought to be the caſe, if the moon moved in an ellipſe about the earth in one of its foci; we conclude, therefore, that the moon moves in an ellipſe about the earth, ſituated in one of its foci, as no other ſuppoſition will agree with the obſerved variation of the moon's diameter. From the variation of the ſun's diameter, it appears in like manner, that the earth muſt revolve in an ellipſe about the ſun, having the ſun in one of the foci.

" 107. The earth moving in an ellipſe about the ſun in its focus, the nearer the earth comes to the ſun, the more it is attracted by him, and this attraction increaſes in the ſame ratio as the ſquare of the diſtance diminiſhes; and, on the contrary, it decreaſes as the ſquare of the diſtance increaſes. As, therefore, the earth approaches the ſun all the time it moves from the aphelion to the perihelion, the attraction increaſes; and, conſpiring partly with the earth's motion, it accelerates the motion of the earth; and, when the earth moves from perihelion to aphelion, the attraction acts partly againſt the earth's motion, and diminiſhes its motion. Thus, the velocity of the earth increaſes whilſt it moves from aphelion to perihelion, and decreaſes as much whilſt it moves from perihelion to aphelion. As the moon moves in an ellipſe about the earth in its focus, ſhe muſt, in like manner, by the earth's attraction, have her velocity increaſed from her apogee to perigee, and decreaſed as much from her perigee to apogee. Theſe are the principal cauſes of the variation of the velocities of the earth and moon; but, as the ſun attracts the moon, as well as the earth attracts it, the attraction of the ſun will cauſe another variation of the moon's velocity. Thus, the moon being attracted both by the ſun and earth, they will cauſe great irregularities in her motion; and hence it is very difficult to compute the place of the moon. After finding the *mean* place of the moon, that is, the place where ſhe ſhould have been if her motion had been uniform, it requires not leſs than twenty corrections, in order to get the true place to a ſufficient degree of accuracy. Sir I. Newton was the firſt perſon who pointed out the ſources of theſe irregularities, but they are of a nature too difficult to admit of a popular illuſtration.

" 108. When we view the moon with a teleſcope, we find that her ſurface is very rough, with mountains and cavities; this appears from the very jagged boundary of the light and dark parts. Alſo, certain parts are found to project ſhadows always oppoſite to the ſun; and, when the ſun becomes vertical to any of them, they are obſerved to have no ſhadow: theſe, therefore, muſt be mountains. Other parts are always dark on that ſide next the ſun, and illuminated on the oppoſite ſide: theſe, therefore, muſt be cavities. Hence the appearance of the moon conſtantly varies, from its altering its ſituation in reſpect to the ſun. The tops of the mountains on the dark part of

the moon, are frequently ſeen enlightened at a diſtance from the confines of the illuminated part. The dark parts have, by ſome, been thought ſeas; and by others to be only a great number of caverns and pits, the dark ſides of which next to the ſun, would cauſe thoſe places to appear darker than the reſt. The great irregularity of the line bounding the light and dark parts, on every part of the ſurface, proves that there can be no very large tracts of water, as ſuch a regular ſurface would neceſſarily produce a line, terminating the bright part, perfectly free from all irregularity. Alſo, if there was much water upon its ſurface, and an atmoſphere, as conjectured by ſome aſtronomers, the clouds and vapours might eaſily be diſcovered by our teleſcopes; but no ſuch phænomena have ever been obſerved.

" 109. On April 9, 1787, Dr. HERSCHEL diſcovered three volcanoes in the dark part of the moon; two of them ſeemed to be almoſt extinct, but the third ſhowed an actual eruption of fire, or luminous matter, reſembling a ſmall piece of burning charcoal covered by a thin coat of white aſhes; it had a degree of brightneſs about it, as ſtrong as that with which ſuch a coal would be ſeen to glow in a faint day light. The adjacent parts of the volcanic mountain ſeemed faintly illuminated by the eruption. A ſimilar eruption appeared on May 4, 1783. On March 7, 1794, a few minutes before eight o'clock in the evening, Mr. WILKINS of Norwich, an eminent architect, obſerved, with the naked eye, a very bright ſpot upon the dark part of the moon; it was there when he firſt looked at the moon; and the whole time he ſaw it, which was about five minutes, it was a fixed ſteady light, except the moment before it diſappeared, when its brightneſs increaſed. The ſame phænomenon was alſo obſerved by Mr. T. STRETTON, in St. John's-Square, Clerkenwell, London. On April 13, 1793, M. PIAZZI, Aſtronomer-Royal at *Palermo*, obſerved a bright ſpot on the dark part of the moon; and ſeveral other aſtronomers have obſerved the ſame phænomenon.

" 110. It has been a doubt amongſt aſtronomers, whether the moon has any atmoſphere; ſome ſuſpecting that at an occultation of a fixed ſtar by the moon, the ſtar did not vaniſh ſuddenly, but loſt its light gradually, and thence concluded, that the moon has an atmoſphere. M. SCHROETER of *Lilianthan*, in the *Dutchy of Bremen*, has endeavoured to eſtabliſh the exiſtence of an atmoſphere, from the following obſervations. 1. He obſerved the moon when $2\frac{1}{2}$ days old, in the evening ſoon after ſun ſet, before the dark part was viſible; and continued to obſerve it till it became viſible. Two cuſps appeared tapering in a very ſharp, faint, prolongation, each exhibiting its fartheſt extremity faintly illuminated by the ſolar rays, before any part of the dark hemiſphere was viſible; ſoon after, the whole dark limb appeared illuminated. This prolongation of the cuſps beyond the ſemi-circle, he thinks muſt ariſe from the ſun's rays being refracted by the moon's atmoſphere. He computes alſo the height of the atmoſphere, which refracts light enough into the dark hemiſphere to produce a twilight, more luminous than the light reflected from the earth when the moon is about 32° from the new, to be 1356 Paris feet; and that the greateſt height capable of refracting the ſolar rays is 5376 feet. 2dly, At an occultation of *Jupiter's* ſatellites, the third diſappeared, after having been 1″ or 2″ of time indiſtinct; the fourth became indiſcernible near

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the limb; this was not obſerved of the other two. See the *Phil. Tranſ.* 1792.

" 111. Many aſtronomers have given maps of the moon; but the moſt celebrated are thoſe of *Hevelius* in his *Selenographia*; in which he has repreſented the appearance of the moon in its different ſtates from the new to the full, and from the full to the new; theſe figures MAYER prefers. LANGRENIUS and RICCIOLUS denoted the ſpots upon the ſurface, by the names of philoſophers, mathematicians, and other celebrated men; giving the names of the moſt celebrated characters to the largeſt ſpots. *Hevelius* marked them with the geographical names of places upon the earth. The former diſtinction is now generally uſed.

" 112. Very nearly the ſame face of the moon is always turned towards the earth, it being ſubject to only a ſmall change within certain limits, thoſe ſpots which lie near the edge appearing and diſappearing by turns; this is called its *Libration*. The moon turns about its axis in the ſame direction in which it revolves in its orbit. Now the angular velocity about its axis is uniform, and it turns about its axis in the ſame time in which it makes a complete revolution in its orbit; if, therefore, the angular motion about the earth were alſo uniform, the ſame face of the moon would always be turned towards the earth. For if the moon had no rotation on her axis, when ſhe is on oppoſite ſides of the earth, ſhe would ſhow different faces; but if, after ſhe has made half a revolution in her orbit, ſhe has alſo turned half round her axis, then the face, which would otherwiſe have been ſhown, will be turned behind, and the ſame face will appear. And thus, if the moon's angular velocity about her axis were always equal to her angular velocity in her orbit about the earth, the ſame ſide of the moon would be always towards the earth. But as the moon's angular velocity about her axis is uniform, and her angular velocity in her orbit is not uniform, their angular velocities cannot always equal, and therefore the moon will ſometimes ſhow a little more of her eaſtern parts, and ſometimes a little more of her weſtern parts; this is called a libration in *longitude*. Alſo, the moon's axis is not perpendicular to the plane of her orbit, and therefore at oppoſite points of her orbit, her oppoſite poles are turned towards the earth; therefore her poles appear, and diſappear, by turns; this is called a libration in *latitude*.

" 113. Hence, nearly one half of the moon is never viſible at the earth, and therefore nearly one half of its inhabitants (if it have any) never ſaw the earth, and nearly the other half never loſe ſight of it. Alſo, the time of its rotation about its axis being a month, the length of the lunar days and nights will be about a fortnight each." Introd. p. xxiii.

" *Of the Nature and Motion of Comets.*

" 155. Comets are ſolid bodies, revolving in very eccentric ellipſes about the ſun in one of the foci, and are ſubject to the ſame laws as the planets are; but they differ in appearances from them: for they are very faint bodies; and in ſome of them, as they approach the ſun, a tail of light begins to appear, which increaſes till the comet comes to its perihelion, and then it decreaſes again and vaniſhes. The ancient philoſophers ſuppoſed them to be planets. Ariſtotle

ſays,

ſays, that ſome *Italians*, called *Pythagoreans*, ſay, that a comet is one of the planets. Apollonius affirms, that the comets were, by the *Chaldeans*, reckoned amongſt the planets, and had their periods. Seneca, having conſidered the phænomena of two remarkable comets, believed them to be of equal duration with the world, though he was ignorant of the laws which governed them; and foretold that future ages would unfold theſe myſteries. He recommended it to aſtronomers to keep a catalogue of them, in order to be able to determine whether they returned at certain periods. Notwithſtanding this, moſt aſtronomers, from his time to Tycho Brahe, conſidered them only as meteors exiſting in our atmoſphere; but he, finding they had no diurnal parallax, placed them above the moon. At length, Sir I. Newton having proved, that Kepler's law, by which the motions of the planets are regulated, was a neceſſary conſequence of his theory of gravity, it immediately followed, that comets were governed by the ſame law; and the obſervations upon them agreed ſo accurately with his theory, as to leave no doubt of its truth. Comets, therefore, revolve in very eccentric ellipſes about the ſun, in one of the foci. Aſtronomers, however, for the eaſe of calculation, ſuppoſe them to move in parabolic orbits, for that part which lies within the ſearch of obſervation, by which they can, with great accuracy, find the place of the perihelion, its diſtance from the ſun, the inclination of the plane of its orbit to the ecliptic, and the place of the node, but not the periodic time.

"156. Dr. Halley ſuppoſed, that the comet which was obſerved by Apian, in 1531, was the ſame as that which Kepler and Longomontanus deſcribed in 1531, [Qu? 1607?] and the ſame as that which he obſerved in 1682; and, having computed the effect of Jupiter upon it at that time, he found that it would increaſe its periodic time above a year; in conſequence of which, he predicted its return at the end of the year 1758, or the beginning of 1759. He informs us, that he did not make his computations with the utmoſt accuracy; but his prediction was right, for it was ſeen on December 14, 1758, and paſſed its perihelion on March 13, 1759. Thus he had the glory of firſt foretelling the return of a comet,

"157. Comets are not viſible till they return into the planetary regions. They are ſurrounded with a very denſe atmoſphere; and, from the ſide oppoſite to the ſun, they frequently ſend forth a tail, which increaſes as the comet approaches its perihelion; immediately after which, it is longeſt and moſt luminous, and then it is generally a little bent, and convex towards thoſe parts to which the tail is moving; the tail then decreaſes, and at laſt vaniſhes. The ſmalleſt ſtars are ſeen through the tail, notwithſtanding its great thickneſs; which ſhows that the nature of it is extremely rare. Ariſtotle thought the tail to be a thin fiery vapour ariſing from the comet. Apian, Cardan, Tycho, and others, ſuppoſed that the ſun's rays, being propagated through the tranſparent head of the comet, were refracted as by a lens; but the figure of the tail does not anſwer to this. Kepler ſuppoſed, that the ſuns rays carried off ſome of the groſs parts of the comet. Sir I. Newton thought, that the tail was a very thin vapour, which the head or nucleus of the comet ſends out by reaſon of its heat.

Dr.

Dr. Halley, in his deſcription of the *Aurora Borealis* in 1716, ſays, "the ſtreams of light ſo much reſembled the long tracts of comets, that, at firſt ſight, they might be well taken for ſuch." And afterwards, "this light ſeems to have a great affinity to that which the effluvia of electric bodies emit in the dark." D. de Mairan calls the tail of a comet the Aurora Borealis of the comet. This opinion Dr. Hamilton ſupports by the following arguments. The atmoſphere is known to abound in electric matter; and the appearance of the electric matter in vacuo is exactly like the appearance of the Aurora Borealis, which, from its great altitude, may be conſidered to be in as perfect a vacuum as we can make. The electric matter in vacuo ſuffers the rays of light to paſs through without being affected by them. The tail of a comet does not ſpread itſelf ſideways, nor does the electric matter. Hence he ſuppoſes the tails of comets, the Aurora Borealis, and the electric fluid to be matter of the ſame kind.

"158. In reſpect to the nature of comets, Sir I. Newton obſerves, that they muſt be ſolid bodies like the planets; for if they were nothing but vapours, they muſt be diſſipated when they come near the ſun. For the comet in 1680, when in its perihelion, was nearer to the ſun than one ſixth of its diameter; therefore the heat of the comet at that time was to ſummer heat as 28000 to 1; but the heat of boiling water is about three times greater than the heat which dry earth acquires from the ſummer ſun; and the heat of red hot iron is about three or four times greater than the heat of boiling water. Therefore the heat of dry earth at the comet, when in its perihelion, was about two thouſand times greater than red hot iron. By ſuch heat, all vapours would be immediately diſſipated.

"159. This heat of the comet muſt be retained a long time; for a red hot globe of iron, of an inch diameter, expoſed to open air, ſcarcely loſes its heat in an hour; but a greater globe would retain its heat longer, in proportion to its diameter, becauſe the ſurface, at which it grows cold, varies in that proportion leſs than the quantity of hot matter. Therefore a globe of red hot iron as big as the earth would ſcarcely cool in 50000 years.

"160. From the beginning of our æra to this time, it is probable, according to the beſt accounts, that there have appeared about 500 comets. Before that time, about 100 others are recorded to have been ſeen, but it is probable that not above one half of them were comets." P. xxxii.

If there be no material novelty of obſervation or diſcovery in the foregoing extracts, it will appear that the Profeſſor has put the moſt important facts in philoſophy together, with the moſt perſpicuous arrangement; and the whole of his Introduction will be found to exhibit a moſt uſeful and intereſting compendium.

We ſhall enter upon Mr. Pinkerton's portion of the work in our next number.

(To be concluded in our next.)

ART.

ART. II. *The true Churchman aſcertained, &c.*

(Continued from p. 493.)

ART. III. *The Church of England vindicated from Miſrepreſentation: ſhewing her genuine Doctrines, as contained in her Articles, Liturgy, and Homilies. With a particular Reference to the Elements of Chriſtian Theology, by the Biſhop of Lincoln. By a Preſbyter of the Church of England.* 8vo. 162 pp. 4s. Mawman. 1801.

ART. IV. *The Articles of the Church of England proved not to be Calviniſtical. By Thomas Kipling, D. D. Dean of Peterborough, and late Fellow of St. John's, College, Cambridge.* 8vo. 91 pp. 2s. 6d. Mawman. 1802.

THOUGH theſe works are all on the ſame ſubject, we were induced, by various reaſons, to form our opinion of the firſt of them, and to deliver that opinion to the public, before we looked into the other two.

We had heard Mr. Overton talked of as the champion of a party; by the heads of which, his apology was ſaid to have been peruſed, and honoured with an *imprimatur* before it was ſent to the preſs. The work of ſuch a man we thought entitled to ſome diſtinction, from an anonymous pamphlet, which was characterized to us as a farrago of inſolence and abſurdity, and as an apology for *ſchiſm*, and other irregularities, which receive no countenance from Mr. Overton's reaſonings. Mr. Overton, too, attacks the *Britiſh Critic*, as latitudinarian in principle; and we felt it a duty, either to confeſs our miſtakes, if we had fallen into any, or to vindicate ourſelves, without calling on the aid of ſo reſpectable an ally as the Dean of Peterborough.

But having, in our laſt number, proved, in oppoſition to the apologiſt, that the compilers of our Liturgy and Articles did *not* mean to impoſe upon the Church of England the Calviniſtic doctrine of *election*, upon which the whole ſyſtem depends; and having ſhown, that he has either miſtaken, or wilfully miſrepreſented, *our* ſentiments reſpecting *ſubſcription*, our debt of delicacy ſeems to be fully diſcharged. We may therefore, without impropriety, avail ourſelves of Dr. Kipling's aid, in expoſing the ſophiſtry of this artful writer and his nameleſs friend, when they treat of *original ſin* and the *operations of grace*. But before we enter upon theſe topics, it may not be improper to exhibit a connected view of the ſyſtem of Calvin. This they have forborne to do, for reaſons

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beſt known to themſelves; but their omiſſion has been ſupplied in a maſterly manner by Dr. Kipling, who, after commenting upon the moſt remarkable doctrines maintained by the great reformers, proceeds thus.

" If the deſcription now given is, what I originally propoſed it to be, and what I have earneſtly laboured to make it, a complete and faithful deſcription of the Calviniſtic doctrine of prædeſtination, it will follow, that the PRÆDESTINATE of Calvin are compoſed of two claſſes of men, Elect and Reprobates; and that abſolute *reprobation* is not a leſs conſtituent and eſſential part, than abſolute *election* is, of this primary Calviniſtic tenet. But as ſome of our modern writers on this long-conteſted ſubject, and ſeveral alſo who have not written upon it, but yet are well known to profeſs and call themſelves Calviniſts, are pertinaciouſly of opinion, that abſolute reprobation is not a neceſſarily conſtituent principle; in order that, if poſſible, this may not any longer remain a doubtful and diſputable point, I ſhall firſt produce to the reader one more extract from Calvin's Inſtitutes, and then endeavour to eſtabliſh, what this author has advanced in it.

" Hæc vero dum audit humanum ingenium, contineri nequit ejus protervia, quin velut ad canticum claſſici varie et ſupra modum tumultuetur. Ac multi quidem, ac ſi invidiam a Deo repellere vellent, electionem ita fatentur, ut negent quenquam reprobari; ſed inſcite nimis et pueriliter: quando ipſa electio, niſi reprobationi oppoſita, non ſtaret.—Jam qui non admittunt ullos a Deo reprobari, quomodo ſe expedient ab illa Chriſti ſententia, *omnis arbor, quam non plantavit Pater meus eradicabitur?* Aperte exitio addici et devoveri audiunt, quoſcunque cœleſtis Pater dignatus non eſt, quaſi ſacras arbores, in agro ſuo plantare. Si hoc reprobationis ſignum eſſe negent, nihil eſt tam liquidum, quod illis queat probari." Inſt. Lib. iii. c. xxiii. 1.

" It is clear from this paſſage beyond the poſſibility of doubt, that in Calvin's opinion (and he ſurely was no deſpicable judge in this matter) his two doctrines of election and reprobation are ſo cloſely interwoven, and ſo neceſſarily connected together, that they muſt be either both true, or both falſe. But as ſome of his modern diſciples have not merely queſtioned, but openly rejected his authority on this ſubject, I ſhall now proceed to *demonſtrate* what he has *aſſerted; that if there be no ſuch perſons as he calls reprobates, there cannot be any ſuch perſons as he denominates elect:* in other words, that, if the Calviniſtic doctrine of reprobation be not true, the Calviniſtic doctrine of election muſt be falſe.

" For the purpoſe of eſtabliſhing the truth of this poſition, I ſhall firſt mention to the reader, that the following expreſſions, and others of a ſimilar import, occur in Calvin's writings frequently: *Deus quoſdem elegit, relictis aliis—quos vult eligere, aliis rejectis—elegit alios, aliis præteritis,—quos præterit, reprobat**. From whence it follows, that the

* Neither Mr. Overton nor his anonymous friend the preſbyter will call this in queſtion; but ſhould any of our readers wiſh for a proof of it, we refer them to the 18th and 19th pages of this excellent tract by Dr. Kipling.

words

words *præteriti, relicti, rejecti, reprobi,* are in Calvin's writings different names only for the very same individuals. Secondly, I shall remind him of what has been shown in this chapter, as the groundwork of Calvin's system, that in consequence of the first transgression of our first parents, they and their whole posterity became *a mass of corruption**; and that on account of the merits and death of Christ Jesus, the *elect* are extricated by the Deity from this corrupt mass.

"These things being premised, suppose now, that of this mass not a single individual has been *reprobated* by the Deity; then, in the language of Calvin, none has ever been *passed by*, none *rejected* by him. But if none be passed by and rejected, none *can* have been *selected* and *chosen*. Consequently, if there be no such persons, as Calvin terms *reprobates*, there can exist none of those whom he terms *elect*.

"So also on the other hand, if from this mass of fallen creatures any have been selected, chosen, segregated, some must be *left behind*, *passed by*, and *rejected*. So that, if there be any such persons as Calvin denominates *elect*, there must also be persons, whom he styles *reprobates*."

Hence it may be assumed, as a truth incontrovertible, that Calvinistic election and Calvinistic reprobation can neither of them exist singly, and indeed that the whole system must stand or fall together. For, as the author continues to argue,

"Calvinism resembles a machine, so modelled and constructed, that if any one wheel, or any one peg, were taken out of it, the whole would fall in pieces. Suppose, for example, that the doctrine of reprobation was taken from Calvin's system; then also, as may be gathered from the above demonstration, would the doctrine of election follow. But with the elects and reprobates would the *decrees* concerning them be abolished: and were there none of these parts of his system in existence, *invincible* grace, that main spring of Calvinism, would cease to have either any object to act upon, or any end to effect. Again, suppose the doctrine of invincible grace to have no foundation in truth: on this supposition there would not be an agent in existence to hinder some of Adam's progeny from falling away finally. That is, there would be no Calvinistic elect: consequently no reprobates: therefore none predestinated: no absolute decrees; nor any thing else peculiar to Calvinism. Lastly, the same thing would follow if Calvin's doctrine of original sin were taken from his system. The *existence* of that corrupt mass, which Adam's fall is said to have engendered, depends upon this doctrine; and if you annihilate this mass, you annihilate the very materials of which Calvin's elect and reprobates are formed. Deum ex perdita massa eligere et reprobare. Consequently, as before, no part of his system would remain. It were easy to illustrate the truth of what I have advanced above, by various other instances. But these are of themselves sufficient to show, that the truth

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* Ex corrupta massa desumpti omnes. *Inst.*

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of each Calviniſtic tenet is neceſſary to the truth of every other, that no perſon can therefore be a *piece* of a Calviniſt, and that to talk, as Overton does (p. 95, &c.) of *a moderate and a milder Calviniſm*, is to uſe the ſigns of ideas without any ideas annexed to them." P. 48.

If this be found reaſoning, and he muſt have a head ſingularly turned to whom it appears fallacious, we muſt interpret the doctrine of the Church, reſpecting original ſin and the influence of divine grace, ſo as not to make her teach Calviniſtic election, or Calviniſtic reprobation; otherwiſe we ſhall make her doctrine inconſiſtent with itſelf. Even Mr. Overton, in her name, diſclaims reprobation; and, in one part of his pamphlet, the anonymous preſbyter *ſeems** to do the ſame; while, by a compariſon of her Liturgy with her Articles, we have proved that the *election*, which ſhe teaches, cannot poſſibly be the unconditional election of *individuals*. This being premiſed, we are ready to accompany the two Calviniſts through the views which they have taken of the conſequences of Adam's fall.

Mr. Overton begins his obſervations on this ſubject, with taking for granted the matter in diſpute, and with cenſuring Mr. Locke, Biſhop Law, Biſhop Warburton, and Biſhop Watſon, for maintaining, that the penalty of the firſt tranſgreſſion was the forfeiture of immortality. He knows, however, that the ſame thing was maintained by Archbiſhop King, the Biſhops Bull and Sherlock, not to mention Grotius and a hundred others of inferior name; but he has *prudently* kept theſe writers out of view, becauſe their *orthodoxy* has not been queſtioned, like the orthodoxy of the Biſhops of Glouceſter and Carliſle. In the meantime, though we ſhould incur his anathema, and even be claſſed by him with Calvin's reprobates, we cannot help expreſſing our aſtoniſhment, as Warburton expreſſed his, "that any other death ſhould have been underſtood by the denunciation—*In the day thou eateſt thereof, thou ſhalt ſurely die*" (Gen. ii. 17). The original words are, מות תמות; and the ſame phraſeology occurs in Gen. xx. 7; xxvi. 11; Exod. xix. 12; xxi. 12, 15, 16, 17; xxii. 19; xxxi. 14, 15; Lev. xx. 2, 9, 10, 11, 12, 13, 15, 16, 27;

* If this gentleman be the rector of All Saints, Aldwinkle, as from his peculiar phraſeology we ſtrongly ſuſpect, he cannot *really* diſclaim Calviniſtic reprobation, unleſs he has got a new light ſince he wrote his Hiſtory of the Church. There he figures, if not as a Neceſſarian of the ſchool of Hobbes and Prieſtley, certainly as a ſupralapſarian Calviniſt of the utmoſt rigour; and even here he ſpeaks of *Edwards on free Will* in terms, which no moderate Calviniſt would uſe who perceives to what the reaſoning of Edwards tends.

xxiv. 16, 17; Lev. xxvii. 29; Numb. xv. 35; xxvi. 65; xxxv. 16, 17, 21, 31; but does any man ſuppoſe that by *death*, in theſe paſſages, is meant *eternal torments in hell?*

Calvin himſelf, ſevere as he undoubtedly was, would not ſurely have condemned to *hell-fire* all the *ſubjects* and *ſervants* of Abimelech, for no offences of their own, but only becauſe that prince had not reſtored to Abraham his wife; nor will this anonymous preſbyter affirm, ſtrange as his affirmations ſometimes are, that Abimelech threatened all his people with *hell-fire*, when "he charged them ſaying, he that toucheth this man (Iſaac) or his wife, ſhall ſurely be put to death." In like manner, when God in the 19th Chapter of Exodus denounces *death* againſt every one who ſhould touch Mount Sinai, we cannot poſſibly ſuppoſe that he means what, in the New Teſtament, is called *the ſecond death*, or eternal life in torments; becauſe beaſts are included with men under the ſentence.

As Moſes is the author of all theſe paſſages, what is there in the ſecond Chapter of Geneſis to make us ſuppoſe, that in it he uſes the words מות תמות in a ſenſe quite different from that in which he employs them every where elſe? Evidently nothing; and when he records the actual paſſing of the ſentence, he does it in ſuch language as muſt convince every unprejudiced reader, that by death he meant nothing but the loſs of conſciouſneſs. "In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken; for duſt thou art, and unto duſt ſhalt thou return."

Indeed if this be not the full import of the ſentence, theſe two champions for Calviniſm muſt admit not merely univerſal *redemption*, but even univerſal *ſalvation;* for, "as by the offence of one, judgment came upon *all* men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon *all* men unto juſtification of life"*; and, "as in Adam *all die*, even ſo in Chriſt ſhall *all be made alive*"†. From the death therefore incurred by Adam, whatever it was, all mankind, the righteous and the wicked, the elect and the reprobate, are undoubtedly redeemed by Chriſt; but *we* know nothing from which *all mankind* are undoubtedly redeemed by Chriſt, except the everlaſting power of the grave.

An inveterate prejudice, taken up by Calviniſts, and others, from the ſchools of Greek and Roman philoſophy, has induced them to undervalue this redemption, as unworthy of Chriſt, and to find more in the ſentence paſſed upon our firſt parents, than the words of that ſentence will bear.

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* Rom. v. 18. † 1 Cor. xv. 22.

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The philoſophers of antiquity, ſuch of them at leaſt as were not Materialiſts, taught not only the immortality, but even the eternity of the human ſoul; and the greater part of philoſophic Chriſtians, though they reject this laſt notion as groundleſs and extravagant, have yet haſtily concluded, that, becauſe the ſoul is no compound being like the body, it cannot, but by a poſitive act of Almighty power, be deprived of its conſciouſneſs. They have therefore too often conſidered the body as its priſon, and ſuppoſed that, at death, it not only *will*, but *muſt* retain its conſciouſneſs; and be exquiſitely happy, or exquiſitely miſerable, in a ſeparate ſtate, to all eternity. Theſe notions, which are derived not from the ſacred Scriptures, but from the writings of the later Platoniſts, lead all, by whom they are entertained, to conſider the uncontrolled dominion of death as a tyranny by no means ſufficiently cruel to cauſe "the whole creation to groan and travel together in pain," and to look on the reſurrection of the dead as among the *leaſt* valuable of thoſe benefits which were purchaſed for us by the ſufferings and reſurrection of Chriſt*. Hence, without a ſhadow of proof, have they inferred, that the ſin of Adam has brought ſuch *guilt* upon all his poſterity, as to make them "ſubject to death, with *all miſeries, ſpiritual, temporal, and eternal*"†; and that it is from theſe *miſeries*, and *not* from the dominion of death, that the Son of God died to redeem mankind.

But all this is mere gratuitous reaſoning, founded on falſe principles. The human ſoul had no conſcious perſonal ſubſiſtence previous to its union with the human body; and what reaſon have we to ſuppoſe, or, to ſpeak more correctly, what reaſon *could Adam* have to ſuppoſe, that it would retain its conſciouſneſs and perſonality, after the body ſhould be reſolved into its parent duſt? From merely contemplating the nature and union of theſe two eſſential parts of the compound being man, he could not fail, we ſhould think, to infer, that they were created or formed for each other; and that the ſoul would neither enjoy nor ſuffer after the diſſolution of the body which it had been created to animate. To talk of a *poſitive act* of

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* Cicero ſurely knew better than any philoſopher or divine of the preſent day, what effect the proſpect of death had on the minds of reflecting heathens. Now, in the firſt book of his *Tuſc. Queſt.* he introduces one of the ſpeakers as putting this queſtion: "Quæ poteſt in vita eſſe jucunditas, cum dies et noctes cogitandum ſit, jam, jamque eſſe moriendum?" And the other, as afterwards aſking, "Quis poteſt, mortem aut dolorem metuens, quorum alterum ſæpe adeſt, alterum ſemper impendet, eſſe non miſer?"

† Weſtminſter Confeſſion, chap. 6th.

Almighty

Almighty power being neceſſary to deprive the ſoul of its conſciouſneſs, or even of its exiſtence, is to betray a mind very little accuſtomed to deep meditation. Reaſon as well as revelation aſſures us, not only that God *created*, but alſo that he actually "*upholds* all things by the word of his power;" and were the ſupport thus given to be withdrawn from them, not only the ſouls of men and the world we inhabit, but even the moſt exalted order of angels in heaven, would of themſelves fall back (if we may uſe the expreſſion) to their original nothing.

What! will this anonymous preſbyter exclaim, with his uſual inſolence, are the Britiſh Critics become advocates for the *mortality* of the ſoul? God forbid! The Britiſh Critics know as well as he does, that the ſoul is a ſimple ſubſtance not neceſſarily to die with the body; while the preſent conſtitution of the world, in which "all things come alike to all," compared with the attributes of its Almighty Sovereign, renders it in the higheſt degree probable, that there ſhall be another ſtate in which the obliquities of the preſent ſhall be made ſtraight, and every man receive the due reward of his deeds; but be it remembered, that the *preſent* conſtitution of the world, from which this inference is fairly drawn, ſucceeded to the promiſe made to our firſt parents, that "the ſeed of the woman ſhould bruiſe the head of the ſerpent." That promiſe ſecured to mankind a reſtoration to life and immortality; and the unequal diſtribution of good and evil here, is admirably calculated to make thoſe, to whom the promiſe is revealed, rely on it with confidence, while it furniſhes ſome probability of a future ſtate to the reflecting part of the heathen world.

All nations, accordingly, have believed the immortality of the ſoul; but Chriſtians know, that the ſoul is preſerved alive only to reanimate the body, that the whole man may enjoy the happineſs of heaven, or ſuffer the pains of hell, after the general judgment. Hence it is, that St. Paul ſays, "if the dead riſe not, then is not Chriſt raiſed: and if Chriſt be not raiſed, your faith is vain; ye are yet in your ſins. Then they alſo, who are fallen aſleep in Chriſt, are periſhed—ἀπώλοντο—are *loſt*;" and again, "if after the manner of men I have fought with beaſts at Epheſus, what advantageth it to me, *if the dead riſe not?* let us eat and drink, for to-morrow we *die?*"

From theſe paſſages nothing can be clearer, than that the firſt great purpoſe, though by no means the only purpoſe, for which Chriſt came into the world, and ſuffered death upon a croſs, was to reſtore to all mankind that immortality which was forfeited by the fall of Adam; and ſo far was St. Paul from

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conſidering it as an unimportant purpoſe, that he repreſents* "the whole creation as groaning and travelling in pain togegether, until then, when life and immortality were brought to light by the Goſpel;" and, as he goes on, "not only they (the Gentile world) but ourſelves alſo, who have the firſt fruits of the ſpirit, even we ourſelves groan within ourſelves, waiting for the *adoption*, to wit, the *redemption* OF OUR BODY."

We conclude, therefore, in oppoſition to theſe Calviniſtic divines and ſemi-pagan philoſophers, that the import of the ſentence denounced againſt Adam is this: "I have formed thee of the duſt of the ground, and breathed into thy noſtrils the breath of life; and thou art become a living ſoul. But if thou eat of the fruit of the tree of knowledge of good and evil, thou ſhalt ceaſe to be a living ſoul; for I will take from thee the breath of life, and thou ſhalt return to the duſt, of which thou waſt formed."

But was not human nature *depraved* and *corrupted* by the fall, ſo as to have been ever ſince "utterly indiſpoſed, diſabled, and made oppoſite to all good, and wholly and continually inclined to all evil?" So ſaid the rebellious aſſembly of divines at Weſtminſter, adding that, "from their original corruption do proceed all actual tranſgreſſions." In this opinion Mr. Overton concurs with them; for, after complimenting an eminent modern prelate for obſerving to his clergy, that, "in the corruption and depravity of human nature, are founded all the peculiar precepts and doctrines of the Goſpel," he adds,

> "This, with its invariable conſequence, in all capable ſubjects, *actual tranſgreſſion*, are the *diſeaſe*, and in the very nature of the thing, only as the malady is rightly underſtood, will there be a proper ſolicitude reſpecting the remedy." P. 129.

But are theſe gentlemen abſolutely certain, that had Adam abſtained from the forbidden fruit, no ſuch thing as moral evil would ever have deformed the fair face of creation? Such is indeed the opinion very generally received; but it is an opinion, for which we can diſcover no foundation in the word of God. Adam was as truly guilty the inſtant he *reſolved* to eat, as after he had *actually* eaten. His guilt too was of a *moral* kind; for though the precept itſelf, not to eat, was one of thoſe which divines very properly denominate *poſitive*, obedience to the will of God is in every inſtance a *moral* duty. Thus, then, was an *actual tranſgreſſion* committed, and ſin intro-

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* Rom. viii. 22, 23.

duced

duced into the world *before* human nature was corrupted, and "rendered wholly and continually inclined to all evil."

If Mr. Overton feel not the force of this reasoning, let him listen to his brother presbyter on the essence of moral evil; who, in his reply to an observation of the Bishop of Lincoln's, in his exposition of the ninth Article of Religion, thus expresses himself:

"The Bishop's concluding paragraph is intended to soften down and somewhat blunt the edge of the last words in the Article which are so harsh and offensive, that *concupiscence or lust hath in itself the nature of sin.* He supposes at least that this is inferior, and less criminal than *the act of sin;* though St. Paul (Rom. vii.) calls this concupiscence *exceeding sinful,* regarding it as the GREAT ESSENCE OF EVIL in the human heart, and from which all other evils proceed, as streams from the fountain; as such therefore, *exceeding sinful,* and, as the Article expresses it, most justly *deserving God's wrath and damnation.*" P. 72.

If this reasoning be conclusive, Adam was *exceeding sinful,* before he *actually* ate the forbidden fruit; and if so, it cannot be true, as Mr. Overton and the Westminster assembly contend, that from the corruption introduced into human nature by the eating of that fruit, proceed *all* actual transgressions. Here was an actual transgression *before* the fruit was eaten; and if Adam, in his state of perfection, was seduced from his duty by the blandishments of his wife, and the suggestions of the devil, what reason is there to imagine, that if *he* had resisted that *one* temptation, *all his descendants,* even in the ardour of youth, would have resisted *every other* temptation by which they could have been assailed in a crowded and mixed society?

In the fifth Chapter of his Epistle to the Romans, St. Paul contrasts our gain through Christ, with our loss through Adam, and clearly shows, that the condition of mankind, under the Gospel, is more favourable to their everlasting happiness, than it would have been under the first covenant, had that covenant never been violated; but this is evidently not true, if *before* the eating of the forbidden fruit, the perfection of man was such as to render him *impeccable.*

The crude notions which, on this subject, are entertained by the followers of Calvin, are extremely inconsistent. They admit that Adam was originally placed in a state of *probation,* and, of course, that he was capable of improvement; but he who is capable of improvement, must be capable likewise of error and of sin. While the race consisted only of one pair, it is not indeed easy to conceive how they could have been tempted to the transgression of any part of the second table

of the moral law; but what reaſon have we to ſuppoſe, that when mankind ſhould have multiplied and repleniſhed the earth, they would not, under the firſt covenant, have been expoſed to equal temptations with thoſe, to which they are liable under the ſecond? In the oracles of truth there is nothing which countenances ſo improbable a ſuppoſition; and if they would have been tempted as we are, ſome of them might have ſinned as we ſin, and have been juſtly puniſhed for their tranſgreſſions; though it is evident, that the gift of immortality could have been forfeited only by the eating of the forbidden fruit.

If the two covenants be viewed in this light, the advantages of the ſecond over the firſt are very obvious; but as they ſtand contraſted in the ſyſtem of Calvin, the caſe is far otherwiſe. This Calviniſtic preſbyter, in reply to an obſervation of the Biſhop of Lincoln's, that "the effect of Chriſt's obedience is univerſally allowed to be commenſurate with Adam's diſobedience," thus expreſſes himſelf:

"The Biſhop muſt know better if ever he read one Calviniſtic author. That *both ſides*, Calviniſts and Anti-Calviniſts, admit the effects of Chriſt's obedience to be commenſurate with Adam's diſobedience, is an aſſertion he muſt know to be *untrue*. No Calviniſt ever admitted ſuch an idea, in the ſenſe the Biſhop affixes to the word *commenſurate*; nor ever ſuppoſed, but that the effects of Adam's ſin would be felt and fatal, where Chriſt and his righteouſneſs were never known, nor the bleſſings of his redemption *extended*." P. 68.

This we admit to be the genuine Goſpel of John Calvin; whoſe "tender mercies generally ſeem cruel;" but it is not the Goſpel which was preached by St. Paul. According to him, "not as the offence, ſo alſo is the free gift. For if, through the offence of one, many be dead; *much more* the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many;" and again, "as by the offence of one *judgment* came upon *all* men to condemnation; even ſo by the righteouſneſs of one, the *free gift came* upon ALL MEN UNTO JUSTIFICATION OF LIFE."

But what is really the doctrine of the Church concerning the effects of Adam's fall? Mr. Overton ſearches for that doctrine in the private opinions of particular reformers, and produces ſome confeſſions of the martyr, Bradford, which, if they be fairly reported, prove that the mind of their author muſt have been for a moment in a ſtate of religious phrenzy, occaſioned probably by the proſpect of a cruel death.

"The eminently pious Bradford, referring to his expected martyrdom, ſays, "I have moſt juſtly deſerved, not only this kind, but alſo all kinds of death, and that eternally, for mine *hypocriſy*, *vain-glory*, *unclean-*

uncleanneſs, *ſelf-love*, *covetouſneſs*, *idleneſs*, *unthankfulneſs*, and *carnal profeſſing of God's holy Goſpel*. I am, and always have been, a *vile hypocrite*, and grievous ſinner." And again, "this paper, pen and ink, yea the marble-ſtone *weepeth*, to ſee my ſlothful ſecurity, and unthankful hardneſs, to ſo merciful and long ſuffering a Lord. I confeſs it, I confeſs it, though not tremblingly, humbly, or penitently, yet I confeſs it, oh! *hypocritally* I confeſs it"! Pp. 146, 176.

Who would quote ſuch wild ravings as theſe, for the purpoſe of throwing light upon the doctrines of the Church? Or who can be expected to pay any regard to the declarations of a man, who firſt confeſſes himſelf a *hypocrite*, and then confeſſes that *confeſſion* to have been *hypocritically made?* Such quotations would not have ſurpriſed us in the work of an emiſſary of the Church of Rome, or of an apoſtle of infidelity; but we really did not expect to ſee the Engliſh reformers, and, of courſe, the reformation expoſed in this manner to the ridicule of unbelievers, by an *apologiſt* for *any part* of the regular clergy of the eſtabliſhment. The anonymous preſbyter, to do him juſtice, acts not ſo fooliſhly. He looks for the doctrines of the Church in her Articles, Homilies, and Liturgy, where alone they are *certainly* to be found; and in our endeavours to aſcertain what ſhe teaches on the ſubject under conſideration, we ſhall follow his example. But it is impoſſible to know her meaning in the ninth Article, without previouſly knowing what the Pelagians taught on the ſubject; for, ſay the compilers of the Article, "original ſin ſtandeth not in following of Adam, as the Pelagians do vainly talk."

The peculiar doctrines of Pelagius himſelf have been already ſtated, and it is only neceſſary to obſerve here, that many of his followers taught that mankind are ſubjected to death, each for his own actual tranſgreſſions; that every man is born with the ſame purity of mind, and freedom of will, with which Adam was created; and that whoſoever ſins, ſins not in *conſequence* of his *fall*, but only as *following* his *example*; in imitatione Adami.

It is obvious that ſome of theſe opinions, as they are contrary to the doctrine of St. Paul, and to the evidence of experience, are likewiſe condemned by the Article, and that he who holds them is not a true ſon of the Church of England. No man of common ſenſe, indeed, can believe that infants are ſubjected to death, either for their *own actual* tranſgreſſions, or, as the Hereſiarch himſelf taught, by the *neceſſity* of *nature*; for infants have it not in their power to commit ſin, and the majority of infants live to the age of manhood.

Though infants may be born with the ſame purity of mind, it is impoſſible to ſuppoſe them poſſeſſed of the ſame *liberty of*

will with which Adam was created. Adam was at once a man with all his faculties in full vigour; and he was taught the proper uſe of thoſe faculties by his Maker. The infant mind ſeems to be merely paſſive, receiving impreſſions from the objects of ſenſe, and rouſed to action only by the feelings of pain, or the cravings of hunger. In this ſtate many aſſociations, the ſource of future paſſions, are formed in it long before it acquire, or can acquire, the uſe of its reaſoning and moral powers; ſo that every man naturally engendered of the offſpring of Adam muſt, "as the Article teaches, be very far gone from original righteouſneſs," before he arrive at the years of diſcretion.

By *original righteouſneſs—originali juſtitia*—nothing can be meant here but the equal balance of Adam's faculties; for, at his creation, he had *actually done* neither *right* nor *wrong;* nor do we read of any of his actions till he ate the forbidden fruit. That he continued ſome time (we know not how long) innocent, devout, and grateful, to his Creator, is not to be doubted; and during that time he was directed, in every difficulty, by infinite wiſdom. His deſcendants, on the other hand, while they come into the world in the helpleſs ſtate of infancy, are neceſſarily made ſubject to their earthly parents; and under ſuch tuition, it is impoſſible but they muſt deviate far from the original righteouſneſs of Adam. Such, however, we apprehend, muſt have been the moral ſtate of his deſcendants, though the forbidden fruit had never been taſted; unleſs we ſuppoſe, with Archbiſhop King*, that, under the firſt covenant, men were to have no will of their own, "that in every affair of life, even that of feeding themſelves, they were to depend on God's immediate direction, without the hazard of making any experiments for themſelves." But if ſuch a ſtate as this be indeed a ſtate of probation, which is inconceivable to us, and if it was to be the ſtate of man under the firſt covenant; it is difficult to imagine in what reſpect that covenant could be leſs advantageous than the ſecond, as we have ſeen St. Paul expreſsly teaching.

In ſupport of this ſcriptural theory (for we ſhall never hazard any theory on the conſequences of Adam's fall, which has not its foundation in Scripture) we may obſerve that corruption is common, not in an *equal*, but in a *greater* or *leſs* degree to every deſcendant of Adam, according, no doubt, in part to the temperament of his body, but in proportion likewiſe to the care that has been taken of the formation of his earlieſt habits.

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* Sermon on the Fall of Man.

No, says Mr. Presbyter, in his reply to a similar remark by the Bishop of Lincoln:

"That *original* or *birth sin*, the subject of this Article, attaches in a *greater* or *less degree*, to every descendant of Adam, is quite new, nor do I ever remember to have heard (remember ever to have heard) such a suggestion before. If it is the *fault and corruption of every man's nature*, it must attach to every descendant of Adam *alike*, and not *in a greater or less degree*." P. 64.

And pray, most learned and judicious Sir, why must it attach to every descendant of Adam *alike?* Did you never see a corrupt tree bringing forth evil fruit, though all the fruit was not *equally* evil? Or did you never observe, among children two years of age, some much more *perverse* than others? Aye, but this original or birth sin, "exposes every child of Adam *alike* to *God's wrath and damnation*, if the Article is to be believed."

Very true, but what is meant, in the Article, by God's wrath and damnation? Evidently, not *eternal torments*, unless the doctrine of the Article be at variance with that of St. Paul, by which we are taught, that "as by the offence of one, judgment came upon all men (and we suppose it will be allowed upon all children) "to condemnation; even so by the righteousness of one, the free gift came upon all men (and all children) unto justification of life."

But this supposes, with the Bishop of Lincoln, that "death and the miseries which accompany mortality, are all that is meant by God's wrath and damnation;" and, "is it possible," says this presbyter of humbled heart*,

"that any man of *common sense* and understanding can believe this to be the meaning of the Article? To be sure this squares the circle completely, and demonstrates the position, that *God's wrath and damnation* is (are) only a liability to death, and the concomitant pains of mortality, and nothing more; and this NOT for *Adam's sin*, but solely on account of what persons have committed themselves."

The author seems, on this occasion, to have confounded the Bishop of Lincoln with some old Calvinist; for these gentlemen, though they disclaim the doctrine, all teach in reality that mankind are subjected to death, every one for his *own* transgressions. Adam's sin, they say, is *imputed* to each of his descendants; but sin cannot possibly be imputed to a man, who was not really guilty of it, except through mistake or

* This author, like Dr. Haweis, is continually boasting of a humbled heart; and like him too, he repeatedly pronounces all Anti-Calvinists men of unhumbled hearts!

malice,

malice, from both of which it is to be preſumed, they allow God to be free. According to the genuine Calviniſt therefore, every individual of the human race, if he did not actually eat the forbidden fruit, *conſented* to the deed of Adam *when he was eating it*, and, of courſe, partook of his ſin, and ſhared his puniſhment. This, however, is not the Biſhop of Lincoln's doctrine, nor our's. We conſider liability to death not as a puniſhment, but as the *natural* ſtate of man, to which he was juſtly reduced, when his firſt father *forfeited* the *ſupernatural* privilege of immortality; and we look upon "the ſufferings of this preſent life as not worthy to be compared with the glory that ſhall be revealed in us," and as admirably calculated to make us "ſet our affections on things above, and not on things on the earth."

"But is it poſſible, that any man of *common ſenſe* can believe that death and temporal judgments, eſpecially when viewed in this light, are all that is meant in the Article by *God's wrath and damnation?*" We think it is; becauſe a man of very *uncommon ſenſe*, whoſe phraſeology it became the compilers of the Article to adopt, has certainly employed the words *wrath* and *damnation* to denote temporal judgments. St. Paul, ſpeaking of the unbelieving Jews, and evidently referring to our Saviour's prophecy (St. Luke, xi. 49, &c.) of the calamities to fall upon that generation, ſays, "they pleaſe not God, and are contrary to all men; forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins always: for the wrath is come upon them to the uttermoſt*." The ſame Apoſtle reproving the Corinthians for their highly indecent and unworthy celebration of the Lord's Supper, ſaith, "he that eateth and drinketh unworthily, eateth and drinketh *damnation* to himſelf, not diſcerning the Lord's body. *For this cauſe*, many are *weak* and *ſickly* among you, and many *ſleep*.†"

But, ſays Mr. Overton, the Church muſt mean ſomething more than all this, by "the infection of nature, which," according to the Article, "doth remain, yea in them that are regenerated;" for

"her communicants confeſs, that they have provoked *moſt juſtly God's wrath and indignation againſt them.* Her opinion with reſpect to the future deſtiny to unbelievers and evil-doers, is that *without doubt they ſhall periſh everlaſting*; that *they ſhall go into everlaſting fire.* This ſhe believes will be *a moſt juſt judgment.* She prays, accordingly, for every child that ſhe baptizes, *that it may be delivered from God's wrath.*"

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* 1 Theſſ. ii. 15, 16. † 1 Cor. xi. 29, 30.

He

He might have added, that it *may receive remiſſion of its ſins by ſpiritual regeneration;*

" and for all her members, in her conſtant ſervices, implores deliverance *from God's wrath and from everlaſting damnation*, and from the bitter pains of eternal death.

" Equally forcible on the point is the language of her Homilies. We are all, ſays the Homily on the Paſſion, *miſerable perſons, ſinful perſons,—juſtly driven out of Paradiſe, juſtly excluded from heaven, juſtly condemned to hell fire. We daily and hourly*, adds the Homily on Repentance, *by our wickedneſs and ſtubborn diſobedience, horribly fall away from God, thereby purchaſing to ourſelves, if he ſhould deal with us according to his juſtice, eternal damnation;* yea, *ſo grievouſly have we offended God by our ſins, that we deſerve a thouſand hells, if there could be ſo many.* And the *death*, which is denounced againſt diſobedience, ſays the Homily againſt the fear of death, is not only *everlaſting* loſs, without remedy, of the grace and favour of God, and of everlaſting joy, pleaſure, and felicity; but alſo *the condemnation of both body and ſoul, without either appellation, or hope of redemption, unto everlaſting pains of hell.*" P. 147.

But what, will the unprejudiced reader aſk, have all theſe quotations to do with *original ſin*, or the meaning of the Article on that ſubject? This queſtion, we really cannot anſwer. They are brought forward by Mr. Overton as proofs of his poſition, that the Calviniſtic doctrine is the doctrine of the Church; but we ſhould as ſoon think of introducing them into the ſchools of moral philoſophy, to decide a queſtion concerning the criterion of virtue. Except the ſingle petition quoted from the *miniſtration of public baptiſm*, they all obviouſly refer to *actual ſinners*, about whoſe deſerts we truſt that, in the Church of England, there is no controverſy; and the laſt in particular, is applied in the Homily itſelf to *worldly men*, who truſt in uncertain riches, and place their happineſs in the enjoyments of this life. Thus,

" Although theſe two cauſes (the love of honour, riches, and poſſeſſions, and the inſtinctive love of life) ſeem great and weighty to a *worldly man*, whereupon he is moved to fear death; yet there is another cauſe much greater than any of theſe afore rehearſed, for which indeed he hath juſt cauſe to fear death; and that is, the ſtate and condition whereunto, at the laſt end, death bringeth *all them that have their hearts fixed upon this world, without repentance and amendment.* This ſtate and condition is called the *ſecond death*, which unto *all ſuch* ſhall enſue after this bodily death. And this is that death, which indeed ought to be dreaded and feared: for it is an everlaſting loſs, without remedy," &c.

Is this Calviniſtic doctrine, or has it any relation to the ſin and puniſhment of children?

But

But does not the Church pray, that every child whom ſhe baptizes, "being delivered from God's wrath, may be received into the ark of Chriſt's Church;" and, that "by coming to God's holy baptiſm, he may receive remiſſion of his ſins by ſpiritual regeneration"? Certainly ſhe does, and with great propriety; becauſe ſhe hopes that every child whom ſhe baptizes *may live* to the age of manhood, and become a *lively member* of Chriſt's Church, in which alone man have the ſecurity of a *covenant* for the remiſſion of their actual ſins. That theſe petitions do not refer to *original* ſin *only* is ſelf-evident; for that which implores remiſſion, implores it of *ſins*, and ſurely Calvin himſelf did not contend for more than *one original* ſin. But that new-born infants are not really and formally *guilty*, we have much higher authority than even that of the Church; for our Saviour himſelf ſaid expreſsly, "ſuffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein*." And again†, "verily I ſay unto you, except ye be converted, and become *as little children*, ye ſhall not enter into the kingdom of heaven."

The Article, however, teaches that "every man who is naturally engendered of the offſpring of Adam, is of his own nature inclined to do evil; ſo that the fleſh luſteth always contrary to the ſpirit;" and that, "although there is no condemnation for them that believe and are baptized, yet the Apoſtle doth confeſs, that concupiſcence and luſt hath of itſelf the nature of ſin."

We have already obſerved, that the uniform doctrine of the church, before the æra of Pelagius and St. Auguſtine, was, that Adam was endowed with the manifold gifts of the Holy Ghoſt, to conduct him in his way from earth to heaven. The ſame is the doctrine of the Church of England, who thus begins her Homily on the nativity of our Saviour.

"Among all the creatures that God made in the beginning of the world, moſt excellent and wonderful in their kind, there was none, as the ſcripture beareth witneſs, to be compared, almoſt in any point, unto man, who, as well in body as ſoul, exceeded all other, no leſs than the ſun in brightneſs and light exceedeth every ſmall and little ſtar in the firmament. He was made according to the image and ſimilitude of God, he was *endued with all kind of heavenly gifts.*"

Theſe gifts were forfeited when immortality was forfeited, and were renewed when immortality was reſtored. They are

* St. Mark x. 14, 15. † St. Matth. xviii. 3.

not

not renewed, however, as the inherent right of the offspring of Adam; for, as we are taught in the following Homily*,

" After the loving kindneſs of God our Saviour appeared towards *mankind* (not a ſelect party) not according to the righteouſneſs that we had done, but according to his great mercy, he ſaved us by the fountain of the new birth, and by the *renewing of the Holy Ghoſt*, which he poured upon us abundantly, through Jeſus Chriſt our Saviour." Now, as mankind, without this renewing of the Holy Ghoſt, would be *mere animals*, it is obvious that, without ſuppoſing any *poſitive* malignity infuſed into their nature by the eating of the forbidden fruit, " in every man *naturally* engendered of the offſpring of Adam, the fleſh muſt always luſt againſt the ſpirit;" and, ſince we know by experience, as well as from revelation, that " luſt, when it hath conceived, bringeth forth ſin," a man may ſurely, with a very ſafe conſcience, ſubſcribe this Article, though he ſee no evidence for ſuch a *poſitive* corruption of human *nature* by the fall of Adam as to furniſh Calvin with his *corrupt maſs*.

It is, however, extremely probable, that our reformers, or at leaſt ſome of them, *did* believe a moral diſeaſe, or depravation of the mental faculties, to have been propagated from Adam, through all his poſterity; and there are a few detached places of ſcripture which *ſeem*† to countenance this opinion; but it is a matter of no importance whatever, whether a man believe the corruption of human nature, introduced by the fall, to be poſitive or negative. We are ſure that, if mens' natural powers be now weaker or more corrupt than Adam's were, either they will be rendered equal to his, by a ſuperabundant influx of divine grace, or leſs will be required of his deſcendants than would have been required of him, had he continued in his paradiſaical ſtate. " The ſervant," ſays our divine maſter‡, " who knew his lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes: but he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall much be required."

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* Homilies, edition 1802, p. 345.

† We ſay *ſeem*, becauſe the greater part of thoſe which are uſually quoted for this purpoſe (ſee Weſtminſter Confeſſion) have obviouſly no relation to it whatever; and the remainder admit, without force, of a very different meaning from that which is put on them by the followers of Calvin.

‡ St. Luke, xii. 47, 48.

We

We agree, therefore, with the Biſhop of Lincoln, that the framers of the ninth Article, though their own opinion may have coincided with that of Auguſtin, were yet actuated by ſuch a ſpirit of moderation, as induced them to employ expreſſions which would admit of another interpretation; that the ſubject is difficult and abſtruſe, in which it is ſcarcely poſſible that there ſhould be uniformity of opinion; and that, between the two opinions which we have ſtated, the difference is not very material.

No! ſays our Calviniſtic preſbyter, (p. 67)

" A groſſer ſelf-contradiction can hardly be ſuggeſted, than that, *deſigning to avoid diverſity* of opinion, they purpoſely, FROM A SPIRIT OF MODERATION!! though confeſſedly *coinciding with Auguſtine, uſed ſuch expreſſions as would admit another interpretation*, and introduce that very *diverſity of opinion* which they declare it their intention to preclude: nay, that they were the abſurdeſt of men, to *attempt a uniformity of opinion*, which *was ſcarcely poſſible;* and the weakeſt, to make that an object of ſuch importance which, after all, was not *very material* whether attained or not. Aſſertions like theſe are ſo groſs, and palpably contradictory to the evidence before us, that it is a kind of inſult to the underſtanding of the reader, to attempt to paſs them for probabilities"!!!

And this is language fit to be uſed by a preſbyter, filled with the meek and humble ſpirit of Calviniſm, to a Biſhop of that church, whoſe cauſe he profeſſes to plead! But we beg his pardon: the preſbyter talks (p. 159) of his " reverend and *right* reverend brethren," and doubtleſs thinks himſelf entitled to treat without ceremony his BROTHER the Biſhop of Lincoln. It is a pity, however, that ſo *evangelical* a man ſhould miſtake rudeneſs and " railing accuſations" for the plainneſs and ſimplicity of the Goſpel; and it will be deemed a matter of regret, by Mr. Overton and his clients, that this fellow-labourer in the vineyard of Calvin ſhould have repreſented our reformers as abſurdly expecting from all Chriſtians, to the end of the world, a perfect uniformity of opinion with reſpect to every point incidentally mentioned in the Thirty-nine Articles and two books of Homilies!

" It does not by any means appear," ſays Overton, p. 46, " as ſome have *perverſely* argued, that their ideas of conſent extended to *every ſubject* and *every opinion* that can poſſibly enter the theologian's mind. They had, no doubt, immediately in view *the great ſubjects then in controverſy*, and upon which they *profeſſedly* treated in theſe Articles, and on each ſubject the *extent* to which they have *expreſsly* decided."

Now, as the ſubject upon which they expreſsly treat in the ninth Article is the Pelagian hereſy, and as that hereſy is overthrown

thrown by either of the interpretations of the Article which we have given, though moſt completely by the firſt, which is primitive and moſt anti-calviniſtic, it follows, according to Mr. Overton, that the reformers would have admitted ſubſcription in *either* of theſe ſenſes. They have indeed declared, that they did not look for that uniformity of opinion, reſpecting the conſequences of the fall, for which the *right reverend preſbyter* contends, by giving four different interpretations of the words φρόνημα σαρκὸς, without preferring any one of them to the other three. But,

" on this point," ſays Mr. Overton, p. 149, " the tenth Article ſpeaks thus: " The condition of man, after the fall of Adam, is ſuch, that he *cannot* turn and prepare himſelf, by his own natural ſtrength and good works, to faith and calling upon God; wherefore we have *no power* to do good works, pleaſant and acceptable to God, without the grace of God by Chriſt *preventing* us, that we may have a *good will*, and *working with us* when we have that good will.

" By *natural good works* is here, doubtleſs, meant thoſe works which are outwardly and ſpeciouſly good, and which are eſtimable in human judgment. That he can perform *theſe, civilem juſtitiam, et diligendas res rationi ſubjectas*, as the Augſburgh Confeſſion expreſſes it, nobody denies. The queſtion is, not what his powers are in reſpect to natural things, but in reſpect to ſpiritual things; not how far he can conform himſelf to the laws of civil ſociety, but how far he can convert himſelf to true Chriſtianity. In this Article then it is, we ſee, affirmed, not only that man cannot, by his own natural ſtrength and good works, *convert* himſelf to God, but that he cannot even *prepare* himſelf for this work, or, of courſe, take the *firſt ſtep* in it. The grace of God by Chriſt muſt *prevent*, previouſly influence his mind, even that he may have a good will."

Now, we are ſo far from being inclined to controvert this doctrine reſpecting the *preſent* powers of man, that we have no heſitation to maintain its truth with reſpect to his *original* powers. Adam, at his firſt creation, we believe to have been exactly ſuch a man as the author here deſcribes, fully able to perform " civilem juſtitiam, et diligendas res rationi ſubjectas;" but an abſolute ſtranger to ſpiritual things, till, by the firſt covenant of grace*, he was made an heir of immortality, and

* Biſhop Bull, treating of that covenant, ſays: " Hoc illud eſt, quod *Lex ſive Fœdus operum*, à Theologis vulgo, ſed perperam appellatur. Legis naturæ obſervationi vitam immortalem ac cœleſtem ullatenus deberi, nemo, opinor, Catholicus affirmaverit. Namque immortalitas primi hominis, dum in ſtatu integro maneret, non naturæ lege (quæ tamen in ipſo perfectiſſima fuit) nitebatur, ſed GRATIA et PROMISSO DEI. Concors conſtanſque eſt Catholicorum omnium Doctorum,

and " endued," as the church teaches, " with all kind of heavenly gifts."

Man, in his *natural* ſtate, both before and after the fall, may be compared to two or three ſavages, plunged, they know not how, into the heart of a barren wilderneſs, ſurrounded by the ocean. In ſuch a place, they might contrive to ſubſiſt, by the exertion of their mental and corporeal powers; but they could not " turn or prepare themſelves" to quit it, in ſearch of a better country, of which they *knew* nothing; nor could they, after being informed of ſuch a country, reach it by their own powers, unpractiſed, as we muſt ſuppoſe them, in arts of ſwimming and navigation: but, were an able and ſkilful guide ſent to them from the ſovereign to conduct them to the happy land, he would firſt " influence their minds," by a deſcription of the country, that " they might have a good will" to undertake the journey and voyage. Suppoſe the journey undertaken, and a veſſel prepared to tranſport them over the ſea, they would all reach the happy place of their deſtination, if they ſhould all implicitly obey the directions of their guide; but were one of them to perſiſt in travelling through the wilderneſs in a devious way of his own, and another, not only to lend no aid in the navigation of the ſhip, but even to leap out of her, and try to *ſwim*, by his own ſtrength, to the place of their common deſtination; it is obvious, that both theſe men would be loſt, through their own perverſe *reſiſting* of their guide; and that the others would be landed in ſafety, becauſe they co-operated with him and followed his inſtructions.

Our preſbyter, however, will rail at this ſimile, as abſurd, and perhaps impious, though it was ſuggeſted to us by ſacred ſcripture. " What are we to think," ſays he, p. 75, " of the divine grace *co-operating* with *our endeavours*, when it is expreſsly declared, that we have no power to *do* good works?" Inſtead of anſwering this queſtion ourſelves, we ſhall recommend to his conſideration the following anſwer, by Dr. Kipling.

" There is no point of theology," ſays this excellent divine, p. 36, " on which Calvin has expreſſed his opinion more openly, and

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Doctorum, cum qui ante, tum qui poſt Pelagium vixere, ſententia (conſentientibus Hebræorum magiſtris) primum hominem non modo cum integritate naturæ conditum, ſed et Divino inſuper Spiritu donatum fuiſſe; quo, tanquam principio quodam τῆς ἰδίας φύσεως, naturales ipſius facultates (alioquin ad id nequaquam ſuffecturæ) attolerentur ad beatitudinem cœleſtem conſequendam."

App. ad Exam. Animadverſionis 17 Grave Edit.

with

with greater vehemence, than this: Whether, in the work of ſalvation, is the grace of God CO-OPERATOR only, or SOLE OPERATOR? He has both poſitively affirmed, that in every ſtage of this buſineſs, divine grace is ſole operator; and alſo denied poſitively, that this grace, in any ſtage of it, co-operates only with man: but, in the tenth Article, it is ſaid, Dei gratia nos præveniente, ut velimus, et CO-OPERANTE dum volumus, ad pietatis opera facienda. No words can be more pointedly directed againſt Calvin's ſyſtem than theſe are. What he *poſitively denied*, this Article *poſitively affirms*. It is conſequently an anti calviniſtic Article.

"Preſbyter affirms, that our Thirty-nine Articles cannot be ſubſcribed *ex animo*, but in their literal and grammatical ſenſe; and that in their literal and grammatical ſenſe they are capable of a Calviniſtic meaning. He has therefore ſubſcribed to this tenth Article, which aſſerts the *co-operation* of divine grace, as aſſerting that the grace of God does *not* co-operate with our endeavours. It is affirmed alſo by Mr. Overton, that the literal ſenſe of our Articles is Calviniſtic; and he, too, like Preſbyter, is a decided enemy to all latitude of interpretation. He then, as well as Preſbyter, when he ſubſcribed to this tenth Article, committed a crime cloſely bordering upon perjury.

"Hence we may learn, what ſort of morals they be which are taught and practiſed in *the true church*. If its miniſters, the evangelical preachers, will, knowingly and deliberately, and in the moſt ſolemn manner, *teſte epiſcopo*, give their conſent in writing to this propoſition, that there is no difference whatever between *both* hands and *one* hand (which in effect they do when they ſubſcribe to this anti-calviniſtic Article in a Calviniſtic ſenſe) in order to gain admittance into the miniſtry of the church eſtabliſhed, what will they *not* do or ſay, when they have gained admittance?"

(To be concluded in our next.)

ART. V. *The Three Books of M. Terentius Varro, concerning Agriculture. Tranſlated by the Rev. T. Owen, M. A. of Queen's College, in the Univerſity of Oxford, and Rector of Upton Scudamore, in the County of Wilts.* 8vo. 257 pp. 5s. 6d. Cooke, Oxford; Rivingtons, and Egerton, London. 1800.

ACCIDENTS, not controulable by our wiſhes, have delayed too long our notice of this publication. The ſubſtance of the Proœmium is, that this is the oldeſt treatiſe on agriculture known to the tranſlator, excepting a mutilated relic of M. P. Cato; which, although curious on account of its antiquity, and of the ancient cuſtoms, particularly the Roman ſacrifices, does not appear to have been reduced into ſo complete a ſyſtem as this work of Varro. This work alſo, when

when it came from the hand of its author, was in a much more finiſhed condition than it now retains. The variations in the copies of this work are ſaid to be numerous, and the preſent is aſſerted to be the firſt tranſlation of it into any language. The tranſlator has ſometimes ſoftened the groſſneſs of expreſſion in the original. Varro was the intimate friend of Cicero, to whom he addreſſed his Dictionary of the Latin tongue; a grammarian, a philoſopher, hiſtorian, and aſtronomer; and is ſaid to have written five hundred volumes on different ſubjects. He was Lieutenant-general in Spain and Aſia under his friend Pompey, and afterwards Ædile. His birth is fixed at the year of Rome 638, and his death at 726, in the 88th year of his age.

The Table of Contents, which ſhould have followed the Life, is much too long to be produced by us. It may be ſufficient to ſay, that Book I. relates to Agriculture, or *farming;* Book II. to Cattle, or grazing; and Book III. to the Villa, or farm-houſe, &c. and that the particular topics are very numerous, and generally important.

We next find nine pages, entitled "Life of Varro." Nothing was ever more unfortunately named. There is ſcarcely a particle of information concerning his life; but only a few anecdotes reſpecting his works, taken from Cicero, Quintilian, Aulus Gellius, and Lactantius. Something more like a life of him appears in the Procœmium. It is to be regretted, that Mr. Owen had not ſeen, or if he had ſeen, that he did not more avail himſelf, either of the ſketch contained in the Bibliotheca of Fabricius, or of a work now lying before us, entitled "Scriptores rei Ruſticæ Veteres Latini, e Recenſione Io. Matth. Geſneri, cum ejuſdem Præfatione et Lexico Ruſtico. Biponti, 1787." The firſt volume contains Cato and Varro; the ſecond, Columella; the third, Palladius and Vegetius, "cum Gargilii Martialis Fragmento, et Auſon. Popmæ Lib. de Inſtrumento Fundi;" the fourth, Lexicon Ruſticum. In vol. i. p. 99 of this work, is a Life of Varro, "a Martino Hankio Conſcripta;" and this is followed by "Notitia Literaria de M. Terentio Varrone." From p. xii. of Geſner's Preface, we ſhall extract a part of what relates to the works of Varro.

"M. Terentius Varro *jam eloquentem* Saſernarum beneficio *agricolationem expolivit;* tum quod methodum ei applicavit diviſionibus ſubtiliter inſtitutis, quas deinde accurate plerumque perſequatur; tum quod genere dicendi utitur erudito, quod polymathian, Græcam præſertim literaturam, ubique reſipiat. Hinc *etymologias* ſectatur, ut auctorem librorum de lingua latina facile agnoſcas; collocutores etiam et perſonas quaſi ludi ſui deligit, quorum nomina ad res, de quibus agitur, apte cadant: *proverbia* admiſcet pluſcula; antiquitatem in rebus et verbis, leges, hiſtorias, fabulas, paſſim docet obiter; dictionem

ſuam

ſuam tranſlationibus ubique pæne exhilarat, doctumque et abſtruſius dicendi genus ſequitur perpetuo."

The tranſlator ſhows, by ſeveral paſſages from the Georgics, that Virgil had Varro in his view much more than Heſiod and Aratus.

Having endeavoured to procure for this work the notice of claſſical readers, deſpairing of modern agriculturiſts, we proceed to Mr. Owen's tranſlation. To read the whole of this with care is certainly a duty which has been diſcharged by us; but to compare it throughout with the original would be a ſuperfluous labour. We ſhall produce a ſpecimen of Mr. Owen's ſkill, from ſuch a part of the book as promiſes to be moſt entertaining to our readers; deſigning to ſhow the merits of the tranſlation, and not of the original work; Mr. Owen, rather than Varro being the proper ſubject of our attention.

It may be proper however to premiſe, that Varro was in his eightieth year when he wrote this treatiſe; that he names more than fifty authors who had written concerning agriculture, in Greek and Latin; and that he profeſſes to derive his information from three ſources, his own practice, books, and the verbal communications of experienced agriculturiſts.

Inſtead of ſeveral ſcraps of tranſlation, we ſhall produce, in the way of ſpecimen, one paſſage of conſiderable length; and becauſe Varro may chance not to be found, even in the collections of many among our claſſical readers, we ſhall print the Latin text alſo, from the Bipontine edition, 1787.

" Sed quod te malle arbitror, Axi, dicam de hoc ornithone, quod fructus cauſa faciunt, unde, non ubi, ſumuntur pingues turdi. Igitur teſtudo (ut periſtylum tectum tegulis, aut rete) fit magna, in qua millia aliquot turdorum ac merularum includere poſſint. Quidam cum eo adjiciunt præterea aves alias quoque, quæ pingues vencunt care, ut miliariæ ac coturnices. In hoc tectum aquam venire oportet per fiſtulam, et eam potius per canales anguſtas ſerpere, quæ facile extergeri poſſint; ſi enim late ibi diffuſa aqua, et inquinatur facilius, et bibitur inutilius: et ex eis caduca (quæ abundat) per fiſtulam exire, ne luto aves laborent. Oſtium habere humile, et anguſtum, et potiſſimum ejus generis, quod cochleam appellant, ut ſolet eſſe in cavea, in qua tauri pugnare ſolent. Feneſtras raras, per quas non videantur extrinſecus arbores, aut aves; quod earum aſpectus ac deſiderium macreſcere facit volucres incluſas. Tantum luminis habere oportet, ut aves videre poſſint ubi aſſidant, ubi cibus, ubi aqua ſit. Tectorio tecta eſſe levi circum oſtia, ac feneſtras, ne aqua intrare, mus, aliave quæ beſtia poſſit. Circum hujus ædificii parietes intrinſecus multos eſſe palos, ubi aves aſſidere poſſint; præterea e perticis inclinatis ex humo ad parietem, et in eis tranſverſis gradatim modicis intervallis perticis annexis (ad) ſpeciem cancellorum ſcenicorum ac theatri. Deorſum in terram eſſe aquam, quam bibere poſſint; cibatui offas poſitas, eæ maxime glomerantur ex ficis, et farre mixto.

Diebus

Diebus viginti antequam quis tollere vult turdos, largius dat cibum, quod plus ponit, et farre ſubtiliore incipit alere. In hoc tecto caveaque tabulata habeant aliquot ad perticæ ſupplementum. Contra hoc aviarium eſt aliud minus, in quo quæ mortuæ ibi ſunt aves, ut domino numerum reddat, curator ſervare ſolet. Cùm opus ſunt, ex hoc aviario ut ſumantur idoneæ, excluduntur in minuſculum aviarium, quod eſt conjunctum cum majore oſtio, lumine illuſtriore, quod ſecluſorium appellant. Ibi cum eum numerum habet excluſum, quem ſumere vult, omnes occidit. Hoc ideo in ſecluſo clam, ne reliqui, ſi videant, deſpondeant animum, atque alieno tempore venditoris moriantur. Non ut advenæ volucres pullos faciunt, in agro ciconiæ, in tecto hirundines, ſic aut hic aut illic turdi, qui cum ſunt nomine mares, re vera feminæ quoque ſunt: neque id non ſecutum ut eſſet in merulis, quæ nomine feminino mares quoque ſint. Præterea volucres cum partim advenæ ſint, ut hirundines et grues; partim vernaculæ, ut gallinæ ac columbæ; de illo genere ſunt turdi adventicio, ac quotannis in Italiam trans mare advolant circiter æquinoctium auctumnale, et eodem revolant, ad æquinoctium vernum. Et alio tempore turtures, ac coturnices immani numero. Hoc ita fieri apparet in inſulis propinquis Pontiis, Palmariæ, Pandatariæ. Ibi enim in prima volatura cum veniunt, morantur dies paucos requieſcendi cauſa. Idemque faciunt, cum ex Italia trans mare remeant." P. 213.

" But as I think you prefer it, Axius, I will ſpeak concerning the aviary which they build for the ſake of profit, in which thruſhes are raiſed.

" A large building is erected, in the form of a Periſtyle, covered with tiles, or with a net, in which they are able to confine ſome thouſands of thruſhes and blackbirds. Some add other birds likewiſe, which are ſold dearer when fatted, as ortolans and quails. Water muſt have admittance into this building by means of a pipe, and it muſt run gently in narrow channels, which may be eaſily cleaned; for if the water is diffuſe, it is more eaſily made dirty, and it is rendered unfit for drinking; and it muſt be conveyed from the channels through a pipe, that the birds may not be incommoded with filth. It muſt have a low and narrow door-way, and particularly of that kind, which they call *Cochlea*, ſuch as is uſually made in a pit, where bulls are accuſtomed to fight. The windows muſt be few, through which the trees or birds on the outſide may not be ſeen, becauſe the ſight of them and a longing after them, make the birds, that are confined, grow lean. There muſt be ſufficient light, that the birds may ſee where they perch, and where their food and water are.

" The door-ways and windows muſt be covered round with ſmooth plaſter, that the wet, or mice, or other animals may not get in. Round the walls of this edifice in the inſide there muſt be a number of perches, where the birds may reſt: beſides theſe, there muſt be perches inclined from the ground toward the wall, and others fixt acroſs them gradually, at moderate diſtances, in the manner of lattice work uſed at ſcenic performances, and in the theatre. The water, which they are to drink, muſt be on the ground underneath, and the pellets for food muſt be placed: theſe are generally made of figs and mixt meal.

Twenty

Twenty days before the thruſhes are taken, they are more bountifully fed, and that is done gradually, and they are towards the laſt fed with finer meal.

"There are to be ſome additional conveniences to this building. Oppoſite to this aviary there is one of inferior ſize, in which the keeper is uſed to preſerve the birds, when they are dead, that he may give an account of the number of them to his maſter. When the birds are fit to be taken out of the aviary, they are confined in the ſmaller aviary, which is adjoining, with a larger door, with more light; and they call this the Store-room. When the keeper has ſecluded the number he wiſhes to take, he kills them: he does this privately, that the other birds, if they ſee it, may not deſpond, and die at a time unſeaſonable to the ſeller.

"Thruſhes do not breed as the ſtork does in the field, and the ſwallow under cover; and although they are called by a name, which is of the maſculine gender, it does not follow but that there are female birds among them: and this method of reaſoning holds in relation to blackbirds, which come under a name of the feminine gender. Beſides, ſome birds are adventitious, as ſwallows and cranes; ſome are vernacular, as the common poultry and pigeons. Of the adventitious kind, are thruſhes, and they fly to Italy over the ſea every year, about the autumnal equinox; and they fly back about the vernal equinox, and turtle doves and quails at another ſeaſon, in immenſe number. That it is ſo is evident in the neighbouring iſlands of Pontia, Palmaria, and Pandataria; for when they come there in their firſt flight, they ſtay there a few days to reſt themſelves; and they do this, when they return from Italy over the ſea." P. 207.

It appears from this ſpecimen, and from other pages which we have examined, that Mr. Owen has accurately ſtudied, and properly tranſlated, the original. Some words, however, (if our copy be correct) are rendered negligently; as at p. 78, "he mentioned the number of culei;" the Latin is, "*tantum* numerum culleorum," *ſo large* a number:—p. 91, "Serpyllum may be tranſplanted, &c." the words "quod dictum ab eo quod ſerpit," are not rendered, but are thruſt into a note:—p. 96, "robuſta aliqua materia," is tranſlated, "a piece of oak:"—p. 176, "In ſuillo pecore tamen ſunt quæ ſe *vindicent;*" "ſome of the ſwiniſh breed can *vindicate* themſelves:—p. 147, Why ſhould the original not be tranſlated, "capras non ut reliqua animalia naribus, *ſed auribus* ſpiritum ducere:"—and again, p. 233, "*Perdices*, propagate in a miraculous manner," "voce maris audita, concipiunt." Theſe words might as well have been rendered in the text as in the note. This indeed is one of Varro's marvellous tales. We believe ſuch a prodigy has never been related concerning *Engliſh Partridges*.

Theſe little overſights are perfectly excuſeable in a tranſlation, which muſt have demanded a very extraordinary degree of attention, on account of the numberleſs words and phraſes which do not occur in claſſical writers on any other ſubject. Readers the moſt converſant in Latin would find it difficult to read "Varro de re ruſtica," without the aid of ſuch a work as this. To them, therefore, we ſtrongly recommend Mr. Owen's tranſlation, as well as to readers leſs literate, on account of many very curious, and ſome uſeful pieces of information, which may here be met with.

ART. VI. *Religious Principle the Source of National Proſperity: a Sermon preached in the Pariſh Church of Richmond, in Surrey, on Tueſday the Firſt of June*, 1802, *being the Day appointed by Proclamation for a General Thankſgiving. To which are ſubjoined (in the Form of Notes) Eſſays on various Subjects connected with the Occaſion. By the Rev. Edward Patteſon, M. A. formerly of Trinity College, Oxford.* 8vo. 183 pp. 4s. Faulder. 1802.

THE diſcourſe here printed, though valuable in itſelf, is rendered more important by the Notes or Eſſays ſubjoined. The Sermon, which is of conſiderable length, treats chiefly on two topics, the Scarcity, not long paſt when it was written, and the benefits of Peace; but it touches alſo on the conſpiracy of philoſophers againſt Religion, as one principal cauſe of the French Revolution. Of the Sermon, which is in general well-written, the following paſſage appears to us the moſt original, and contains undoubtedly ſome ſtriking obſervations.

"Examples have not been wanting, either in ancient or modern times, to demonſtrate, beyond controverſy, what features of character may reaſonably be expected in any people, whom a long and obſtinate conteſt with neighbouring powers, urged and ſupported by the whole weight of their empire, has gradually converted into a nation of warriors. Where every individual has felt his own prime and inſeparable intereſts immediately at ſtake; where either himſelf, or ſome of his neareſt and deareſt connections, have fought and bled to defend thoſe intereſts; where the appeal to force has become familiar by habit, and the natural irritability of the iraſcible paſſions has been further inflamed by continued agitation; the peaceful citizen has been loſt in the ſoldier, and every age and ſex has been affected by the change.—Hence, fierceneſs of demeanour, coarſeneſs of addreſs, raſhneſs of deciſion, contempt of laws, and a reſtleſs impatience under the moſt needful and ſalutary reſtraints, have been the prominent qualities of the moſt

moſt warlike nations; and have been found equally to prevail, whether their previous condition had been that of the rudeſt barbariſm, or the moſt refined ſenſuality.

"Yet let us guard againſt the haſty concluſion, that a protracted warfare is more fatal to the moral feelings of that particular claſs of men, who are the ordinary and direct agents in military operations, than of thoſe, who ſit at home, and contemplate at a diſtance the havock that attends them.

"They alone, who have been actively engaged in fighting the battles of their country, can adequately conceive the ſcenes which they have witneſſed: and univerſally do they depict them as ſcenes far more adapted to inſpire horror than delight! Poſſibly the minds of ſome men may be ſo conſtituted, that, under the influence of continued habit, they may behold with compoſure the moſt pitiable ſpectacles, and inflict without reluctance the moſt exquiſite pains. But far be it from us to imagine, that, in the general courſe of things, the veteran in arms contracts any peculiar hardneſs of heart, or becomes more callous to the impreſſions of humanity, than thoſe, in whoſe ſtead, or under whoſe authority, he goes forth to combat. Many a tranſaction does the page of hiſtory record, in which the nobleſt examples, not only of mercy and forbearance, but even of danger generouſly encountered to ſave the lives of enemies, have ſoftened and palliated the rigours of war.

"On the other hand; to us, whoſe ears the ſhout of battle has never reached, but in faint echoes and imperfect murmurs, it is but too eaſy to conceal from our imaginations that part of the picture which we dread to ſee: and ſo highly do we value our own eaſe and tranquillity, that, the more we are diſpoſed, by the native tenderneſs of an uncorrupted heart, to a painful ſympathy with terror and diſtreſs, the more induſtriouſly do we divert our thoughts to that view of the ſubject, which is adapted to ſoothe and flatter our affections. Accordingly, the benefits which are propoſed to counterpoiſe the evils of war; the arguments by which they are juſtified; the circumſtances on which the neceſſity of them is founded; are eagerly caught up, and zealouſly improved: and thus it is, that, at length, we even learn to hear of bloodſhed and maſſacre with frigid indifference; and to regard the ſlaughter of thouſands as the regular price of political advantages.

"Naturally, indeed, and even laudably, are we ſtudious to abſolve the community, of which ourſelves are a part, from that vaſt load of guilt, which, by the needleſs protraction of ſo dire a peſt, muſt ſurely be incurred: but never may our confidence in the motives, the juſtice, the neceſſity, of any particular war, diminiſh our abhorrence of *the thing itſelf*, our anxiety to avoid it, or our zeal for its termination! What though the motives be indiſputably pure, though the cauſe be juſt, and the object important; though the neceſſity be of that ſort, which conſtitutes the only real neceſſity of war—that of ſelf-defence: yet ſtill a true chriſtian, far from rejoicing that he has a juſt cauſe for engaging in battle, will feelingly deplore the exiſtence of that cauſe; will conſider the neceſſity as a cruel and afflicting neceſſity of making a choice between intolerable evils; and will be eagerly upon the watch

for the firſt moment when ſecurity may be attained, and enmity renounced." P. 11.

Of the Eſſays or notes ſubjoined, the ſubjects are given in a Table of Contents prefixed. They are in general of an intereſting nature, as "on the Interference of the Clergy in Affairs of temporal Policy;"—"on the Exiſtence and Deſigns of a diſaffected Party in Britain during the late War;"—"on the Queſtion whether the Imputation of having retarded the Peace by inadmiſſible Demands, is rather to be fixed upon the French or Britiſh Government," &c. Some of them are of a more general or hiſtorical nature, as that "on the Inquiſition and the Order of the Jeſuits;"—"on the progreſs of a Freethinker from Orthodoxy to Scepticiſm." They are about 33 in number, marked in general by the letters of the alphabet, or the letters doubled. One note in particular is on a ſubject which ſeems unfortunately to be decided before the Sermon is a year old; namely, note (F) "on the Probability of the Permanence of Peace." Yet even here the ſpeculations of the author are ſufficiently ſound to eſcape being diſgraced, even by an event contrary to the general tenor of opinion expreſſed in it. We will cite from this note a paſſage which appears well worthy of notice, and diſplays the writer not only as a political reaſoner, but as a ſcholar.

"*In the conduct of the French government*, the only circumſtance, which could induce us to doubt of the continuation of peace, is the *ſpirit of aggrandizement*, ſo long manifeſt in that government, and lately more than ever diſplayed. This is undoubtedly a juſt ſource of anxiety; for, ſhould that ſpirit continue to animate the rulers of France; ſhould her navy, in the courſe of a few years, be ſo far regenerated as to revive her hopes of rivalling us at ſea; and ſhould the war, on ſuch motives, ever be renewed, it will indeed wear a moſt ſerious aſpect. We may then juſtly ſay, with the great adverſary of the Grecian confederacy—Ποίαν ἡ παδίαν προκίνται ἄγων. But we have ſome ground for the hope, either that the ambition ſo manifeſt in the *preſent* government of that country may not always pervade its councils, or, at leaſt, that the view of indulging it at the expence of Britiſh independence may be ſhut out for ever.

"The empire of our great rival *is no longer a republic*, except in name. In the very infancy of its exiſtence it has received that form of deſpotick (and, not improbably, hereditary) monarchy, which has been found more ſuited to the decline of empires. This premature old age, this paralytick ſeizure of its nerves and ſinews, this precipitate deſcent into the abyſs of ſervility, may be no fallacious omen of an approaching diſſolution. It is alſo worthy of notice, that the increaſe of power in the French government has been equally ſudden, extenſive, and unjuſt. The ſtride of her uſurpation is too far dilated to be ſafe; and we have reaſon to thank Providence that it is ſo. Δοκεῖ μοι ΘΕΩΝ τις τὰν φιλοπραγμοσύνην ταύτην ἐμβαλεῖν Φιλίππῳ. The individual

vidual himſelf, who is at the head of this government, with an inconſiſtency of character rather unexpected than unnatural, has appropriated to himſelf, by rapid advances, every part and portion of that ſovereign power, which, according to the conſtitution framed, ſanctioned and organized, under his immediate direction, *ſhould* belong to the ſtate: and not ſatisfied with the *ſubſtance*, he has aſſumed even the *ſhadow*, the pomp, the oſtentation of deſpotiſm. A conduct ſo ill adapted to excite any other feelings than thoſe of odium and diſguſt, reminds a contemplative obſerver of the celebrated adage—"Quos Deus vult perdere, prius dementat." It is not in nature that authority like this, which, abroad and at home, in principle and practice, reſts on one and the ſame baſis of injuſtice and fraud, ſhould proſper or endure: ἐ γὰρ ἐστιν, ὰκ ἐστιν, ἀδικοῦντα, καὶ ἐπιορκοῦντα, καὶ ψευδόμενον δυναμιν βεβαίαν κτήσασθαι.

"In the mean time let us remember that the moſt intereſting changes, even in the fortunes of private individuals, much more, in thoſe of nations, are found frequently to turn upon events, which human ſagacity had regarded as impoſſible. Whether or not the preſent government of France does actually look forward to the period of the renovation of her fleets, as the utmoſt limit of the peace; what length of time it may require to reſtore a navy ſo nearly annihilated; and whether or not the occurrences of that interval may give a new turn to the affairs of Europe, it is not for man to pronounce or conjecture.

Ἔστι μίγας ἐν οὐρανῷ
Ζευς, ὸς ἐφορᾷ πάντα, καὶ κρατύνει.

"There is a power on high, whoſe ſovereign influence politicians of all men ought to keep in view, and who can diſpenſe, at his pleaſure, the ſcourge of war, or the balm of peace. He it is, who, if we endeavour to merit his protection, will moſt aſſuredly afford it in either alternative: and, if it accords not with the councils of his wiſdom, to grant us a laſting peace without ſome further conflicts, his arm will conduct us through the perils of war." P. 72.

The note (V) on the Jeſuits, brings to view a moſt remarkable character of that body, and prediction of its fate, taken from a Sermon of Dr. George Brown, Archbiſhop of Dublin, which was preached in 1551, when the order had exiſted only eleven years. It has been noticed alſo by Moſheim; but well deſerves to be made more generally known, as a remarkable proof of ſagacity, or perhaps application of ſome ſcriptural prophecy. It is well remarked by Mr. Patteſon, that the "ſagacity even of Dr. Brown muſt have been guided by ſome ſtrong indications, to foretell ſo minutely the deſigns, conduct, and ſucceſs of a ſociety, at that time in its infancy"; and he very juſtly attributes theſe deſigns, not to Loyola, who was confeſſedly unequal to the taſk, but to ſome of the moſt able politicians in the Conſiſtory of Rome. The notes in general exhibit the reſult of much well-directed reading, employed by a ſound and well-regulated underſtanding.

ART.

ART. VII. *Travels in Upper and Lower Egypt, in Company with ſeveral Diviſions of the French Army, during the Campaigns of General Bonaparte in that Country, and publiſhed under his immediate Patronage, by Vivant Denon. Embelliſhed with numerous Engravings. Tranſlated by Arthur Aikin. Three Volumes.* 8vo. 1l. 7s. Longman and Rees. 1803.

ART. VIII. *Travels in Upper and Lower Egypt, in Company with ſeveral Diviſions of the French Army, under the Command of General Bonaparte, by Vivant Denon. Embelliſhed with Maps, Plates, Vignettes, &c. &c. Tranſlated, without Abridgment, from the original Folio Edition, by Francis Blagden, Eſq. Two Volumes.* 12mo. 14s. Ridgway. 1802.

ART. IX. *Travels in Upper and Lower Egypt, during the Campaigns of General Bonaparte, by Vivant Denon. Tranſlated from the French; to which is prefixed, an hiſtorical Account of the Invaſion of Egypt by the French, by E. A. Kendal, Eſq. Illuſtrated by Maps, Views, &c. &c. In Two Volumes.* 8vo. 18s. Croſby. 1802.

IT is ſufficiently notorious, that Bonaparte was accompanied in his expedition to Egypt by a number of learned men, whoſe attention and abilities were to be directed and employed under his patronage, in every thing of importance to the ſciences, in that prolific and yet unexhauſted country; a country which, whether we conſider its local advantages and ſingularities, its conſpicuous diſtinction in every period of hiſtory, its ancient and magnificent ruins, with all that can excite and ſatisfy literary curioſity, always has been, and always will be, conſidered as one of the greateſt wonders of the world. Denon, the author of theſe volumes, was one of theſe ſelected individuals; and, as it ſhould ſeem from the reſult, the greateſt favourite of the leader of the expedition. The public have ſtill to expect the produce of the joint labours of all theſe individuals, in one grand work, which is to have the patronage and protection of the government, and all the magnificence of the typographical art at Paris. In the mean time, this author, to ſatisfy the impatient anxiety of the public mind, and probably at the ſuggeſtion of his patron and employer, has produced theſe volumes, the reſult of his obſervations from his reſidence in Egypt. This is partly a journal of the military expedition which he accompanied, and partly the ſubſtance of his re-

ſearches, as a man of ſcience, into the antiquities and the country, which he had an opportunity of ſurveying with many and peculiar advantages.

On leaving Toulon, little occurred till the expedition arrived at Malta; and the author would ſeem to impreſs his readers with the idea, that this important place was ceded to his countrymen from a terror of their valour, rather than from any other cauſe. The world thinks otherwiſe. Proceeding to Alexandria, "chance diſcovered to the French, through a thick fog, the Engliſh fleet, which was ſix leagues diſtant from us." The deſcription of the approach to Alexandria, excepting a contemptible ſneer at ſcripture hiſtory, p. 74, is lively and intereſting; and the landing at, and ſtorming of, the city is repreſented in an animated manner. Here began the ſcene of blood and cruelty which the author beheld, and has related with little appearance of compunction. "Our adverſaries," ſays he, "maintained their ground, and we were under the neceſſity of putting the whole of them to death, at the breach where two hundred of our ſoldiers fell." At this period the author ſeems to have had a narrow eſcape, which we relate, as it is ſhort, in his own words.

"It was not eaſy for me to find the direction in which I was to ſteer; and I now began to feel, that it was in a manner devoting one's-ſelf to deſtruction, to be at ſuch a time of night at the mercy of the winds, on a rough ſea, and without any other companion than one, who, in common with all his countrymen, had every reaſon to hate the French, and to ſeek to avenge himſelf on any of that nation who might fall in his way. I put on a confidential air, and even affected to be gay: we at length reached the ſhore, the object of all my hopes and wiſhes: it was, however, eleven o'clock at night. I was half a league from the head quarters; and I had to croſs a city, which had been taken by ſtorm in the morning, with not one of the ſtreets of which I was acquainted. I could not prevail on my boatman, by any offer of recompence, to leave his bark and accompany me. I ſet out alone; and defying the ghoſts of the dead, croſſed the burying-ground, the road with which I was moſt familiar. As ſoon as I had reached the neareſt habitations of the living, I was aſſailed by multitudes of ferocious curs, which attacked me from the doors, the ſtreets, and the houſe-tops. Their yelping was continued from houſe to houſe, and from family to family. I could perceive, however, that the war which they had waged againſt me was not a war of *coalition*; for, as ſoon as I had paſſed the property of thoſe by which I had been attacked, they were driven back by thoſe which came to receive me at the frontiers. Not knowing the abject ſtate in which they live, I dared not ſtrike them, from an apprehenſion of their howling, and thus kindling up the wrath of their maſters againſt me. The darkneſs was diminiſhed by the light of the ſtars only, and by the tranſparency which the night always has in this climate. To profit by this ſmall portion of light, and

and to eſcape from the yelping of the curs, and take a road which could not lead me aſtray, I quitted the ſtreets, and reſolved to walk along the beach. My paſſage was, however, barred by the walls and timber-yards, which extended to the ſea-ſhore. At length, after wading through the ſea to ſhun the curs, and ſcaling the walls to avoid the ſea, when there was too great a depth, wet, covered with perſpiration, and exhauſted by terror and fatigue, I reached one of our outpoſts at midnight, fully perſuaded, that curs are the ſixth and the moſt dreadful of the plagues of Egypt." P. 90.

The author employs ſome pages of remark on Pompey's Pillar, the real hiſtory of which is now aſcertained; and aſcertained by our countrymen (ſee Brit. Crit. vol. xxi. pp. 290 and 577.) He recommends ſubterraneous reſearches in the vicinity of this Pillar, which, he thinks, would make known the ſite of the city in the time of the Ptolemies. Cleopatra's Needles are alſo deſcribed, but with no particular novelty of remark.

From Alexandria, part of the army advanced to the interior of the country. An anecdote of Arabian jealouſy is related at p. 117, almoſt too horrid to be believed. The reader will wonder that, as the act of barbarity was perpetrated in the preſence of the French ſoldiers, they did not interpoſe to prevent it. An optical illuſion of a very ſingular kind is deſcribed at p. 122.

"In reality, it was in the midſt of heaps of corn that our ſoldiers wanted bread; while they were a prey to thirſt, with the image of a vaſt lake before their eyes. This puniſhment of a new deſcription requires explanation, as it reſults from an illuſion peculiar to this country. It is produced by the reflection of ſalient objects on the oblique rays of the ſun, refracted by the heat of the burning ſoil; and this phenomenon has ſo truly the appearance of water, that the obſerver is deceived by it over and over again. It provokes a thirſt, which is more importunate, as the inſtant when it preſents itſelf to the view is the hotteſt time of the day. It appears to me, that an idea of it could not be conveyed by a drawing, which would be merely the repreſentation of a reſemblance. To ſupply this defect, however, it is only neceſſary to read a report made to the Inſtitute of Cairo, and publiſhed by the elder Didot, in which Monge has deſcribed and analyſed this phenomenon with that erudition and ſagacity by which that philoſopher is characterized."

The firſt engagement with the Mamelukes was at Rahmanieh; at this, however, the author was not preſent, and the reſult is ſufficiently known. He proceeded with General Menou to Roſetta, of which place he gives a lively deſcription at p. 140. At. p. 149, he relates an intereſting anecdote of Arabian hoſpitality.

"A French officer had been ſeveral months priſoner to a chief of the Arabs, whoſe camp was ſurpriſed in the night by our cavalry, and who

who had barely time to eſcape, his tents, cattle, and proviſions having fallen into our hands. On the following day, fugitive, ſolitary, and without any reſources, he drew from his pocket a cake, and preſenting the half of it to his priſoner, ſaid to him, I do not know when we ſhall have any more food, but I ſhall not be accuſed of having refuſed to ſhare my laſt morſel with one whom I eſteem as my friend."

Theſe are the people who, without any pretence or provocation, were to be haraſſed, chaſed, and exterminated as wild beaſts. The reader will not overlook, at p. 160, a ſneer at the unfortunate French Admiral Brueys, inſerted doubtleſs to obtain favour with the author's patron. The remarks on the intercepted letters, at p. 161, which are here acknowledged to be genuine, are alſo worth notice. At p. 183, the writer has again occaſion to ſpeak of the battle of Aboukir; but not a ſyllable eſcapes him in praiſe of the gallant Brueys. The ſixth Chapter is employed in the deſcription of the mixture of people in Egypt, Copts, Arabs, Turks, Greeks, Jews, Abyſſinians, &c. but contains nothing new or more remarkable than a ſingular trait of the author's vanity, at p. 224. We now advance with our guide into the Delta; the villages of which, their populouſneſs, their dancing women, &c. are deſcribed in a lively manner. A ſingular eſcape of the author, and a ſpirited rencounter with the Arabs, are found at pages 246 and 250. Arriving at Cairo, Denon immediately viſited the Pyramids, which he deſcribes, but without any particular acuteneſs of obſervation or novelty of diſcovery. The inſurrection at Cairo, which coſt the French ſo dear, and which had nearly terminated in the deſtruction of all the men of ſcience, and of the author alſo, is given in detail at p. 286. The *mercy* of the Commander in Chief, in reſtoring the moſques to the inhabitants, and in not putting *all* who oppoſed the French to death, is very highly extolled.

A long account is next given of the mummies of the Ibis, and the frauds of the Pſylli; nor do we omit to notice another impudent ſneer at ſcripture, at p. 305, and ſtill another at p. 310. We now accompany Denon, with General Deſaix, to Upper Egypt, in purſuit of the indefatigable Murad Bey; and the narrative becomes more and more amuſing. To ſay the truth, we on all occaſions more admire the writer as the narrator of the military expedition, than as an antiquarian, ſcholar, or philoſopher. His remarks on the antiquities which crouded every where upon him, and which, at one time or other, he examined without fear of interruption, are alike ſlippant and ſuperficial. The battle of Sedinan is ſo well deſcribed, that we ſhall inſert it as a ſpecimen of the author's talents in that ſtyle.

" Deſaix

"Deſaix had learned that Murad was at Sedinan, burning with impatience to give him battle. He therefore gave orders to advance towards the Arab chief. As ſoon as we had quitted the encloſed and cultivated country, loud cries of fierce joy were heard; but the day being far advanced, the enemy deferred till the morrow, the victory of which they were ſo confident. The night was paſſed in feaſting in their camp; and in the dark, their patroles came to inſult our advanced poſts, imitating our language. At the firſt dawn of day, we formed in a hollow ſquare battalion, with two platoons on our flanks. Soon after, we ſaw Murad Bey at the head of his formidable Mamelukes, and eight or ten thouſand Arabs advancing to us, covering a league of the plain. A valley ſeparated the two armies, which we had to croſs to reach our enemies. We were hardly got to this unfavourable poſition, when the enemy ſurround us on all ſides, and charge us with an intrepidity approaching to fury; our cloſe files render their numbers uſeleſs; our muſketry keep up a ſteady fire, and repel their firſt attack; they halt, fall back, as if retiring from the field, and ſuddenly fall upon one of our platoons and overwhelm it: all who are not killed immediately throw themſelves on the ground, and this movement uncovers the enemy to our grand ſquare: then we take advantage of it, and pour in our fire, which again makes them halt and fall back. All that remain of the platoon enter the ranks, and we collect the wounded. We are again attacked in maſs, not with the cries of victory, but of rage; the courage is equal on both ſides, they are animated by hope, we by indignation: our muſket-barrels are cut with their ſabres, their horſes fall againſt our files, which receive the ſhock unſhaken, the horſes are ſtartled at our bayonets, and their riders turn their heads, and back them upon us, to open our ranks by their kicks: our people, who knew that their ſafety conſiſted in remaining united, preſs on without diſorder, and attack without breaking their ranks; carnage is on all ſides, but each party fight without mixing with the other. At laſt, the fruitleſs attempts of the Mamelukes urge them to a madneſs of rage, they throw at us their arms, which otherwiſe could not reach us; and, as if this were to be their laſt battle, they ſhower upon us their guns, piſtols, hatchets, and the ground is ſtrewed with arms of all kinds. Thoſe who are diſmounted, drag themſelves under our bayonets, and cut at our ſoldiers' legs with their ſabres; the dying man ſummons his laſt effort to throttle his adverſary. One of our men, lying on the ground, was ſeizing an expiring Mameluke, and ſtrangling him, an officer ſaid to him, "How can you, in your condition, do ſuch an act?" "You ſpeak much at your eaſe," the man replied, "you are unhurt; but I, who have not long to live, muſt have ſome enjoyment while I may."

"The enemy had now ſuſpended their attack; they had killed many of our men; and, though they retired, they had not fled; and our poſition was not at all amended. Directly after their retreat had left us uncovered, they opened upon us a battery of eight guns, which they had before maſked; and which, at every diſcharge, brought down ſix or eight of our men. We had now a moment of conſternation and diſmay, and the number of our wounded every inſtant increaſed.

ereaſed. To found a retreat would be to revive the courage of the enemy, and to expoſe ourſelves to every kind of calamity; to remain where we were would be to increaſe our diſaſter fruitleſsly, and to riſk the lives of us all; but in marching we muſt abandon our wounded, and give them up to certain deſtruction;—a moſt diſtreſſing circumſtance in all wars, and eſpecially in the ſavage conteſt in which we were now engaged. What order was to be given? Deſaix, in dreadful perplexity, ſtood awhile motionleſs; but the common intereſt, and the voice of imperious neceſſity, drowned the cries of the wounded; the word was given, and we marched on. We had no choice between complete victory or entire deſtruction; and this extremity was ſo ſenſibly felt by all, that the whole army became, in courage and unanimity, as a ſingle individual. Our light artillery, commanded by the impetuous Tournerie, perform prodigies of celerity and addreſs; and whilſt, in its haſty courſe, it is diſmounting the Mameluke cannon, our Grenadiers come up, the battery is abandoned, and this army of cavalry, ten times our number, immediately ſtand amazed, check their courſe, fall back, gallop off, and diſappear like a vapour, leaving us without an enemy.

"Never was there a more terrible battle, a more ſplendid victory, and a more unexpected ſucceſs. I ſtill think of it as a frightful dream, which has only left in the mind a vague impreſſion of terror." P. 332.

Deſaix was now obliged to return to Cairo for reinforcements, having obtained which, he traced back his former route; and the author had an opportunity of examining the country. He conjectures the Canal of Bathen to be the Lake Mœris of Herodotus and Diodorus. He viſits and deſcribes the ancient Arſinoe, the pyramid of Hilahun, and the ruins of Hermopolis. In this expedition, he was very near loſing his life by the temerity of a French ſoldier, who, having unhorſed him with his bayonet, coolly exclaimed, "there is one Savant leſs!" a notable proof in what eſteem they were held. An intereſting anecdote is told at p. 364, and at p. 366. They were ſurpriſed with "rain;" much has been ſaid on the ſubject, the reſult of the whole is, that it does rain ſometimes in Upper Egypt, but very ſeldom. The deſcription of Hermopolis is given with much ſpirit and vivacity. We ſhall next month conclude our account of theſe volumes.

(To be concluded in our next.)

ART.

ART. X. *Remarks on ſome Obſervations edited in the Britiſh Critic, relative to a Work lately publiſhed, under the Title of "Literary Antiquities of Greece:" tending to obviate ſome Objections propoſed by the Critic; and to introduce a Number of additional Circumſtances, calculated to illuſtrate ſtill further the Hiſtory of Antient Egypt; as well as that of the firſt Poſtdiluvian Ages. By Philip Allwood, A. M.* 4to. 210 pp. 8s. White. 1800.

WE have delayed our account of this publication, in the hope that the very acute and learned critic, whoſe obſervations gave occaſion to it, would himſelf reply to his opponent. He has declined it, much to our regret, alledging ſerious and urgent occupation as the cauſe of his refuſal. Under theſe circumſtances, it becomes neceſſary for us to ſpeak; but who ſhall undertake the taſk? To weigh all the allegations on one ſide, and the arguments and counter-allegations on the other, requires a long and difficult courſe of ſtudy; and to explain our opinions when we had formed them, would demand a very prolix article, if not ſeveral. We ſhall take an eaſier method. Profeſſing our high eſteem for both the diſputants, we ſhall expreſs but few opinions in the way of deciſion, and leave the arguments on each ſide to be inveſtigated at leiſure by thoſe who ſhall have opportunity and inclination for it.

We ſhall begin by informing our readers, that the preſent book is occaſioned by three critiques which appeared in the Britiſh Critic in the months of May, June, and July, 1800*; in which, among much commendation, ſome objections were urged againſt a work of Mr. Allwood's, a very learned and valuable work, entitled "Literary Antiquities of Greece." The principal matter in diſpute between the two learned writers, the author and critic, is a paſſage cited from Manetho by Joſephus, in his Books againſt Apion. The author is of opinion, that from the account of Manetho may be deduced, that there were in Egypt two different races of ſhepherds; the former called *Shepherd Kings*, who invaded the country and held it a long time time in ſubjection, but were at length expelled; the latter called by him *Captives*, who were in fact the people of Iſrael. The critic contends, that the whole paſſage relates to the Iſraelites alone, and endeavours to prove the ſtatements of the author erroneous. On re-examining

* Vol. xv. pp. 539 and 608; vol. xvi. p. 65.

the

the critiques with the preſent obſervations, we have no heſitation in ſaying, that in ſome points we think Mr. Allwood right, in others our anonymous friend. Thus, when the critic ſays, that "*long before* the period" fixed by Mr. Allwood for the "arrival of the *Cuthites*, or Shepherd Kings, we find a monarchy eſtabliſhed in Egypt, of which he brings the Hiſtory of Abram as a proof, plain computation demonſtrates that he was wrong and haſty; becauſe the viſit of Abram was about 430 years only before the Exodus, whereas the arrival of the Cuthites, as ſtated by Mr. Allwood, is 513 before the ſame period; conſequently the matters related of Abram, were not *long before* their arrival, but *long after*. On the other hand, the aſſertion that the Cuthites were not the firſt eſtabliſhers of ſovereignty in Egypt, is not repelled by the preſumptive argument of Mr. A. in p. 35 of this book, that no people under a regular monarchical government, were ever ſubdued by ſtrangers without a conteſt. If Manetho be an authority at all, he ſays they *had* a king, named Timaus, when the ſhepherds arrived. If he is not to be believed in that, his teſtimony in other reſpects is equally unſound.

When our critic objects to Mr. Allwood's mode of rendering the words διὰ τὴν ἰδιοτήτα τῆς χώρας, from Diodorus Siculus, "by the genius of the country," no perſon at all acquainted with Greek can doubt that he is right, and that the words ought to be tranſlated, "on account of the peculiar nature of the country." Again, in all that he writes reſpecting "the river Bubaſtis," or the Peluſiac branch of the Nile, Mr. Allwood is manifeſtly right againſt the critic. Reſpecting the Shepherds, who is right, or who wrong, we are not bold enough to pronounce. Our critic errs, if at all, with Joſephus; Mr. A. has for his opinion ſome probable reaſons, though not, we conceive, deciſive.

We ſhall not attempt further to balance the merits of the wo writers. Mr. Allwood has probably perceived, long ere this, that he gave too much importance to the objections interſperſed in our critique, when he thought it worth his while to write a ſecond book in conſequence of them. His book was of too great value to be injured by them. Had all that was alledged been juſt, very little would have been detracted from the merit of ſuch a writer, and nothing from his moral character. On the other hand our friend was, we are well aſſured, far from deſiring to injure or degrade the writer, whom, whether precipitately or not, he thought himſelf called upon to oppoſe. His ſentiments of the perſon whom he oppoſed are ſtrongly expreſſed; "we cannot leave this work," he ſays, "without firſt acknowledging our admiration of the

author's

author's excurſive learning, our reſpect for his lively and luminous mode of writing, and our reverence of his endeavours to make profane hiſtory the humble auxiliary of that which is ſacred." Vol. xv. p. 549. In the cloſe of all, after every objection, he ſays, "to conclude the ſubject of this reſpectable and learned work, which we praiſed warmly at firſt, and ſtill praiſe for the deſign, and in a great meaſure for the execution. The ſtyle is pleaſing, the matter learned, and the intention uniformly religious." If in two or three inſtances, he adds, we have found it neceſſary to oppoſe him, "we have done it with undiminiſhed reſpect for him, to whom, for the ſake of his liberal purſuits, we ſhould be deſirous to render a ſervice, rather than give the leaſt uneaſineſs." Vol. xvi. p. 77. Feeling the ſame ſentiments reſpecting the author and his work, we are happy to read, and on this occaſion will venture to cite, the very noble teſtimony which he has given to the character of this Review in general.

"I have often," ſays he, "ſeen there learning, genius, and every other quality neceſſary to the formation of a great and uſeful writer, employed moſt powerfully in the encouraging of diffident merit, and the chaſtiſing of impudence; in reſtraining the luxuriance of fancy, and diſtinguiſhing what is real from what is imaginary; in curbing the licentiouſneſs of profligacy and irreligion, and expoſing the baneful errors of theſe times; in ſhort—in endeavouring to eſtabliſh ſolid learning, genuine morality, and true religion on a firmer baſis than ever." P. 135.

To deſerve ſuch an encomium was our firſt wiſh, and to juſtify it at all times will be our moſt earneſt endeavour. If, in the preſent inſtance, by too implicit reliance on a friend of known abilities and learning, we have given circulation to ſome few objections which were not perfectly well founded; we are ready to acknowledge, that the writer has well preſerved his character in his reply, and has pleaded his own vindication with the dignity of a ſcholar, and the manners of a gentleman. Earneſtly do we wiſh ſucceſs to the purſuits and ſtudies of ſuch a writer; deſiring him only to recollect, that if we have appeared to differ, it has been chiefly on refined and minute points, on which the wiſeſt may hold oppoſite opinions, without reproach on either ſide. In our main object we are united; namely, the deſire to ſtrengthen religion by the judicious application of learning.

ART.

ART. XI. *A Plea for Religion and the ſacred Writings: addreſſed to the Diſciples of Thomas Paine, and wavering Chriſtians of every Perſuaſion. With an Appendix, containing the Author's Determination to have relinquiſhed his Charge in the Eſtabliſhed Church, and the Reaſons on which that Determination was founded. By the Rev. David Simpſon, M. A.* 8vo. 351 pp. 6s. 6d. Conder. 1802.

IN our Review for January, 1800*, we had to notice a work of the ſame Mr. Simpſon's, on the Trinity, which was publiſhed but a ſhort time before his death. The preſent volume is poſthumous, that is, its contents were never made public during the author's life; and, in a ſhort Advertiſement prefixed, we are told, that after his death his executors heſitated about the propriety of making it public at all; but the ſon of the author being now of age, has thought it his duty to fulfil the intentions of his father, who was on the point of publiſhing it when death prevented him. So far all is right. The motive, as ſtated in the Advertiſement, is praiſeworthy and creditable; though it may have led to, or encouraged, an error in judgment. For we do not heſitate to ſay, that the diſcretion of Mr. Simpſon's executors, had it been ſuffered to operate, to the ſuppreſſion of at leaſt a great part of the preſent work, would have conduced more to the eſtabliſhment of his reputation, than the amiable but perhaps too partial attentions of his ſon and ſucceſſor. Not that we would wiſh to ſpeak diſreſpectfully of the private opinions either of the worthy author, whoſe premature death we ſincerely lament, or of the pious editor of the work before us; but that we think there are ſome things in the preſent volume, which have a tendency to promote the very evils, which the author himſelf would have been among the very firſt to deprecate and deplore. In the firſt Appendix, Mr. Simpſon tells us himſelf, he is the advocate for a peaceable reform, and we believe ſo. That is, we firmly believe Mr. Simpſon would have wiſhed that every thing requiring reformation, could be reformed peaceably; but we think he diſcovers but little knowledge of the world, when, wiſhing this, he could hazard ſuch expreſſions concerning the eſtabliſhed clergy, as muſt ſerve, if they were believed, to expoſe them to general contempt and indignation. Becauſe Mr. S. himſelf, after ſubſcription, ſaw or imagined reaſons to diſſent from ſome of our Church Articles and Canons, he

* Vol. xv. p. 13.

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therefore concludes that moſt of the clergy of the eſtabliſhment have ſubſcribed, and continue to ſubſcribe, ſeeing things in the ſame light as himſelf. That is, that all doubt, and many abſolutely diſbelieve, ſome of the chief Articles to which they ſwear aſſent and obedience. Nay, he goes ſo far in ſome places as to affirm, that none *can*, "*ex animo*," believe what *they* profeſs to believe. Mr. Simpſon, as he is an advocate for a peaceable reform, is a great advocate alſo for the freedom of private opinion; but it is not acting conſiſtently with ſuch a principle, to pretend to determine what others *muſt*, *ex animo*, believe or diſbelieve.

We ſhall not follow Mr. S. through his long ſtring of objections to our church eſtabliſhment; but ſhall only ſtop to lament that he ſhould have ſuffered his indignation on account of ſome too manifeſt abuſes, to hurry him into expreſſions ſo ſtrong and ſo intemperate, that ſcarcely any thing could ſerve more to inflame the unthinking multitude, who are always too ready to liſten to railing accuſations. Mr. S. diſapproved the eſtabliſhment upon principle: like a man of honour and ſentiment, and as his ſon expreſſes himſelf in his Advertiſement, of "*ſterling integrity*," *manly fortitude*," and "*noble attachment to principle*," he relinquiſhed, or had made up his mind to relinquiſh, all that he held under an eſtabliſhment, which he diſapproved. He was ſincere we are certain, at leaſt we have not the ſmalleſt reaſon to diſpute it; but valuing his own ſincerity, and attachment to principle ſo highly, he ſhould undoubtedly have been more tender of accuſing others of a want of both. Nor can he appear conſiſtent in what he ſays; for while he profeſſes to believe that there are ſome things to which the eſtabliſhed clergy ſubſcribe, which it is impoſſible for any wiſe or good man, *ex animo*, to believe, he holds up many of the Biſhops and other clergy of the eſtabliſhment, as patterns of both wiſdom and virtue. He "eſteems them all very highly, in love," he tells us, "for their office ſake" (p. xx. Advertiſement); becauſe he is perſuaded it is of divine appointment; and yet he treats them more irreverently in ſome places, than the boldeſt intruder into Chriſt's fold could well deſerve. That abuſes do exiſt, it is not ſafe to deny, reſpecting any human ſociety; that our eccleſiaſtical eſtabliſhment might poſſibly be ameliorated, if men could ſet temperately about it, we are not diſpoſed very haſtily to diſpute; but the reformation Mr. S. propoſes, would tend, we are ſure, in the preſent ſtate of the world, not only to degrade the prieſthood in the eyes of the common people, but to introduce the utmoſt confuſion and diſturbance. We are not fond of calling names, and therefore we ſhall not inſiſt upon Mr. S.'s principles ſavouring of enthuſiaſm; but

we muſt repell from the church we belong to, the accuſation of lukewarmneſs; while we profeſs our attachment to that ſobriety of doctrine and conduct, which may not tend to encourage either ungrounded expectations or apprehenſions, inflame the paſſions, or delude the imaginations of the people. We love and reverence the Bible; we hold no other book in any comparative eſtimation; yet we are not for excluding the clergy from every ſtudy not ſtrictly theological. We do not ſee why the ſtudious and learned expounder of God's word is to be driven from his cloſet and his library, to become an unlettered itinerant preacher of it; and yet ſuch is the plan which Mr. S. in no obſcure terms, propoſes to the biſhops and clergy of the eſtabliſhment.

Having ſaid thus much upon the objectionable and too intemperate parts of Mr. S.'s book, we moſt cordially give him credit for the good deſign of the work in general, of which we ſhall now proceed to give a more particular account. It may be divided into diſtinct ſections, in which the great truths of Revelation are ably vindicated and confirmed, infidels expoſed, and religion inculcated in every poſſible manner; by exhortation and warning, precept and argument, and, above all, by example, in a detail of remarkable circumſtances attending the laſt moments of ſome of the moſt conſpicuous characters, both for virtue and vice, that hiſtory ſupplies. Books of great weight and credit (ſome, however, not altogether unexceptionable in our opinion) are recommended to the peruſal of unbelievers; and they are juſtly admoniſhed to conſider, that nothing leſs than demonſtration ſhould weigh with them to reject one tenet of the Chriſtian doctrine. The preſumptuous ignorance, and blaſphemous ſneers of modern philoſophers (or as Mr. S. with ſome ingenuity calls them) philo-ſophiſters (for ſo we apprehend it ſhould be read) are treated as they richly merit; their rude invectives, and glaring falſhoods expoſed, and the baleful effects of their impious tenets traced to their final iſſue in the dereliction of all principle, and the tormenting agonies of a death-bed repentance.

The firſt portion of Mr. S.'s work is entitled "*Examples of dying Infidels;*" in which we have an account of the laſt moments of Mr. Hobbes, Servin (from Sully's Memoirs), the Hon. F. Newport, Emerſon the mathematician, Voltaire, David Hume, Altamont (from Young), and Rouſſeau. We have, ſecondly, "*Examples of Perſons recovered from their Infidelity;*" ſuch as Gildon, Lord Lyttelton, Mr. Weſt, Sir John Pringle, Soame Jenyns, Lord Rocheſter, and many others. Thirdly, "*Examples of dying Chriſtians who had*

lived in the Spirit of the World;" among whom, we find Grotius, Salmaſius, Johnſon, Haller, &c. And, fourthly, "*Examples of Perſons living and dying, either with Confidence, or in the full Aſſurance of Faith;*" Addiſon, Dr. John Leland, Paſcal, Selden, &c. A long liſt is then given of thoſe eminent and conſpicuous characters who have, from time to time, borne teſtimony to the truth of the Goſpel, and theſe are confronted with Paine and other modern infidels. Mr. S. then paſſes to a conſideration of our church eſtabliſhment; upon which we muſt again obſerve, that the whole of his objections have a tendency to ſuch an equalization of the church revenue, ſuch an alienation of exiſting property, ſuch viſionary plans of reformation in many reſpects, that, though we might allow the propriety of them in ſome particular inſtances, we are nevertheleſs fully of opinion, that they are very incautiouſly and unjuſtifiably urged againſt the eſtabliſhment, which, not pretending to be abſolutely perfect, is yet calculated to obviate many evils which Mr. S.'s zeal and ignorance of mankind (as we preſume) prevented him from ſeeing in their proper light.

After this, Mr. S. in oppoſition to Paine, more particularly, ſums up all the coincidences between our Saviour's life and doctrine and our ancient prophecies, under 109 different heads. He then enters into an examination of the prophecies ſuppoſed to be fulfilling at the time he wrote, and the French Revolution is particularly enlarged upon. He next paſſes to the conſideration of many popular objections to revelation, to all of which he gives ſhort, but very ſatisfactory anſwers; and, though both the objections and anſwers have appeared many times before, yet they are well managed in this work. The reſt of the book is taken up with earneſt exhortations to infidels of all deſcriptions, to ſtudy the word of God, and ſecure their own ſalvation. To the whole are ſubjoined, two Appendixes, containing Mr. S.'s determination to quit the eſtabliſhed church, and the reaſons for his ſo doing; in which, undoubtedly, he evinces his ſincerity, as well as the pain it muſt have occaſioned him to come to ſuch a reſolution, in terms very forcible and affecting. We ſhall conclude our review with ſome extracts, which may ſerve to ſhow, that however incautious ſome parts of the book appear to us, Mr. S. was no fomenter of civil diſturbances, but, on the contrary, a real friend to peaceable reform, a warm admirer of our admirable conſtitution, and a loyal ſubject to his King. After dwelling at length upon what he conceives to be "crying ſins," in our ſyſtem of church government, he obſerves, "but great tenderneſs ought to be exerciſed towards our governors, both in church and

and ſtate, upon this delicate ſubject, becauſe, whenever a King ſucceeds to the throne of theſe lands, he ſwears to maintain the church in its preſent ſtate, and becauſe all important changes are attended with ſerious danger to the very exiſtence of ſociety; witneſs the Revolution in France." P. 88, note. We cannot forbear remarking, that this was written previous to the late queſtion that has been agitated, in regard to the coronation oath. Obſerve, in the following inſtance, his queſtion and reply.

"Can you ſay that Thomas Paine has not brought many very heavy charges againſt the writings both of the Old and New Teſtaments, and ſuch as cannot eaſily be anſwered?"

"We grant this objection in all its force. He is a man of ſhrewd abilities, and has a method of ſetting difficulties in a ſtrong point of view. But, if you yourſelf are a perſon of any diſcernment, you cannot help ſeeing, that he diſcovers great pride of underſtanding, much rancour and malignity of heart, and moſt invincible ignorance of the ſubject upon which he writes. His intention in his Rights of Man was plainly to ſubvert, as far as in him lay, the civil government of this country; and, in his Age of Reaſon, he meant no other than to convert the common people of England to a ſtate of Infidelity, and ſo to overturn the religious government of the country; and, in both, he evidently meant no other than to involve us as a nation in civil and religious deſtruction. To men of ſenſe, moderation, and information, there is no danger, either from his political or religious efforts; but there is danger to every reader of his writings, who is not poſſeſſed of theſe qualifications. Biſhop Watſon's Apology may perfectly ſatisfy any man that Thomas Paine is by no means qualified to write againſt the Bible. Any fool, indeed, may ſneer, revile, abuſe, and ridicule, the moſt valuable objects in nature. The late atheiſtical King of Pruſſia has had the impudence to treat the *Deity* himſelf in this manner. But what ſhall the end be of them that know not *God*, and obey not the Goſpel of our *Lord Jeſus Chriſt?*

"If the audacity of this ſcurrilous Infidel were not equal to his *ignorance*, he never would have attacked the Clergy on the ſcore of literature, as he does, when he inſinuates they are acquainted with little more than *a b*, ab, *e b*, eb, and *hic*, *hæc*, *hoc*. Where does he find, in any period or country of the world, men of more deep, various, and extenſive learning, than are *large numbers* of the Clergy, among the ſeveral denominations of Chriſtians? Abundance of names are to be found, with whom he is no more fit to be compared, than a dwarf with a giant. One does not wonder, indeed, to hear him explode an acquaintance with languages, when, according to his own confeſſion, he is a ſtranger to all but the Engliſh. To ſee ſuch an *Ignoramus* prate about the ſcience of aſtronomy, and the properties of triangles, is enough to ſicken any man, of a ſmattering of knowledge. Let this empty and vain glorious boaſter call to mind a ſmall number even of Prieſts, who have been an honour to human nature, in point of mathematical, philoſophical, and literary attainments, at leaſt,—and then let him bluſh, if he is capable of bluſhing, at his own vile perverſions

of Scripture, and miſrepreſentations of the characters of the friends of Religion. Whatever faults ſome of the Clergy may have been guilty of, or whatever defects there may be in the *Eccleſiaſtical conſtitution* of this, or any other country, a large number of *clerical* names will be handed down with honour, as the benefactors of mankind, while his ſhall be *damned to fame*, as a baſe calumniator of the *Sacred Writings*, and the characters of men much better than himſelf. What ſhall we ſay, when ſuch ſcholars as Barrow, Cudworth, Wilkins, Pearſon, Derham, Flamſteed, Hales, Bentley, Bochart, Deſaguliers, Mede, Baxter, Chillingworth, Clarke, Berkley, Butler, Warburton, Watts, Doddridge, Lowman, Jortin, Lardner, Witherſpoon, Robertſon, and a thouſand others, both living and dead, are involved in the cenſure of this ſcurrilous *Scioliſt?*" P. 204.

"The world has now exiſted near 6000 years; and we who live in the preſent period are favoured with the experience of all former ages. During thoſe ages, every kind of government has been tried. And it is found by experience, that every kind of government has its peculiar advantages and diſadvantages. To guard againſt the inconveniences peculiar to each, the wiſdom of Tacitus conceived, that a mixed form of government, conſiſting of King, Lords, and Commons, if it were practicable, would be the moſt perfect; but yet he could not conceive ſuch a government to be poſſible. His words are: "Cunctas nationes aut *Reges*, aut *Primores*, aut *Populus* rexerunt, dilecta ex his et conſociata Reipubl cæ forma, laudari faciliùs quam evenire, aut ſi eveniat, non diuturna eſſe poteſt." *Tacit. Ann.* 1.

"The Britiſh government, however, has long reduced this idea, by him deemed impoſſible, to practice. And it ſhould really ſeem, not only from our own experience in this country, but from the conduct of the Americans in forming their conſtitution, and from the conduct of the French in forming theirs, that three eſtates, to act as checks one upon another, form the moſt perfect ſyſtem of government human wiſdom can contrive for the happineſs of man. The Americans have two houſes and a preſident, who is the ſame as our king, only called by another name. And the French have two eſtates, and five directors—fools that they are*!—who occupy the place of our king and his privy council. So that after all their experience, convulſions, and blood, the Britiſh government is at laſt the model they are conſtrained to follow. This conſideration ought to induce us Engliſhmen, not only to be contented with, but to glory in our conſtitution, as a moſt finiſhed model of human wiſdom. We may change, but it is impoſſible we can change for the better. All that we ſhould deſire is, that every thing may be removed from it, which is inconſiſtent with its purity and perfection. Our preſent Legiſlature is competent to the correction of every abuſe.—See a juſt account of the excellence of the Britiſh conſtitution in Monteſquieu's Spirit of Laws, b. 11. c. 6." P. 223.

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* How much worſe now that they have one *deſpot*.

"If,

" If, however, after your moſt ſerious and conſcientious endeavours, you are not able to find ſatisfactory evidence, that Chriſt came from God; you muſt allow at leaſt, with Rouſſeau, he was an extraordinary man; one of the firſt characters that ever appeared upon earth. See then that you blaſpheme not his name; treat his cauſe and intereſt in the world with reſpect; walk according to the beſt light you have; be virtuous in your own way, and do all you can—not to make converts to *Infidelity*—(becauſe when men commence *Infidels*, they *uſually* become immoral) but to lead your fellow-men into the paths of piety and virtue, under ſome denomination or other. If, indeed, you can *fairly*, by *ſound* argument, and *ſolid* evidence, explode the divine authority of the Goſpel, we are ſo far from being afraid of conſequences, that we call upon you to do it. Try then what you can do. Exert all your talents. Call forth every latent power of the mind. Bring out your ſtores of ancient and modern lore. But—no ridicule! no laughter! no ſneers! The occaſion is too great and ſerious. Come forward, rather, in all the dignity of good ſenſe, in all the majeſty of conſcious integrity, in all the zeal which the love of truth inſpires, furniſhed with languages, knowledge, experience, obſervation, and either honourably overthrow the cauſe of the Goſpel, which we aſſuredly deem the cauſe of truth; or like Jenyns and Pringle, openly acknowledge that you are convinced and conquered. This would be manly. This would be acting in a manner worthy the character of *Lovers* of *truth*. And on ſuch men the God of *truth* himſelf would look down from heaven well pleaſed." P. 278.

" There is need, in this time of general diſcontent, to call the attention of all *good men* to the obligations we are under, to be *dutiful* and *loyal* ſubjects. The Scripture is deciſive, that as we are to *fear* God, ſo are we to *honour* the King. But, ſetting *duty* aſide, *ſelf-intereſt*, if duly conſulted, would induce every man to obey the civil government of the happy country in which we live. We have much to loſe, little to gain, by any change that might take place. The ruin brought upon France may ſatisfy any man, how dangerous a thing it is to embark in public contentions, and diſturb the regular order of things. If the experience of our neighbours will not determine us to peaceable and temperate meaſures among ourſelves, we ſhould do well to look back to the reign of the firſt Charles, when the three kingdoms were convulſed for ſeven years together from one end to another. Beſides the many thouſands of private men who fell in the bloody fray, the many millions of money that were ſpent, and the numerous families that were ruined, there were ſlain 17 Earls and Lords—45 Knights and Baronets—55 Colonels—42 Lieutenant Colonels—53 Majors—138 Captains—30 Gentlemen Volunteers—with about 30 others, who were either beheaded, or died in priſon.—The ſpirit of the times was much the ſame as hath for theſe ſeveral years prevailed in France; nor were the clergy treated with much more humanity, 8 or 10,000 of them being turned out of their Livings. See Walker's Sufferings of the Clergy, p. 198–200. And if any convulſion ſhould take place again in this country, I do not conceive that we ſhould be much more humane towards

wards each other, than people have been in caſes of a ſimilar nature. He was no inexperienced man who ſaid—*The beginning of ſtrife is as when one letteth out water; therefore leave off contention before it be meddled with.*

"When the Almighty intends to puniſh us effectually, he will deprive us of wiſdom, and ſet us at loggerheads one with another. The conſequence will be, ruin to the preſent race of Engliſhmen. If with the above two dreadful examples before us, we ſuffer a party ſpirit to drive us to extremities, we ſhall deſerve all we can ſuffer. See the ſeventh chapter of Ezekiel. Were we united and religious we might defy the world." P. 288.

We feel compelled, in juſtice to Mr. S. to conclude with an extract from his laſt Appendix, in which he moſt feelingly ſets forth the ſtruggles of his mind when he had to decide upon the great queſtion of abandoning his charge under the eſtabliſhed church.

"If I am miſtaken, it is my very great misfortune. My judgment has not been biaſſed by intereſt, by connections, by inclination, or by any human conſiderations whatever. I have thought much upon the ſubject; read on both ſides of the queſtion whatever has fallen in my way; converſed with various perſons for the ſake of information; ſuffered the matter to reſt upon my mind for ſome years undetermined; have never made my fears, ſuſpicions, and diſſatisfaction known to any man; and now, when I bring near to myſelf the thought of quitting one of the moſt commodious churches in the kingdom, erected on purpoſe for my own miniſtrations; leaving interred by it many a precious depoſit, who will, I truſt, be *my joy and crown* in the great day of the Lord Jeſus, beſides a *mother*, a *wife*, two *children*, and a *ſiſter*; and giving up various *kind friends*, whom *I love as my own ſoul*, together with a large body of people, that, *if it were poſſible, would have plucked out their own eyes, and have given them to me*:—What ſhall I ſay?—All that is affectionate within me recoils. I am torn with conflicting paſſions; and am ready to ſay with the Apoſtle, *I could wiſh that myſelf were accurſed from* Chriſt *for my friends* and *brethren*, whom I love in the bowels of Jeſus Chriſt.

"But then, various paſſages of Scripture—*(ill underſtood, ſome will ſay)*—urge me, on the moſt momentous conſiderations, to renounce a ſituation, which I cannot any longer retain with peace of mind. Perhaps it is my own fault; certainly it is my very heavy misfortune. I bewail it exceedingly. I have received no affront; conceived no diſguſt; formed no plans; made no connections; conſulted no friends; experience no wearineſs of the miniſterial office; the ways of religion are ſtill pleaſant; I have been glad when duty called me to the houſe of God; his *Word* hath been delightful; the pulpit has been awfully pleaſing; the table of the Lord hath been the joy of my heart; and now that Providence calleth me away, with ſome degree of reluctance it is that I ſay, Lord, here I am. Do with me what ſeemeth thee good. Let me ſtay where I am. I gladly ſtay. Send me where thou

thou wilt. I will endeavour to ſubmit. Only go with me, and thy pleaſure ſhall be mine.

" I argue not
Againſt Heav'n's hand or will, nor bate a jot
Of heart or hope; but ſtill bear up and ſteer
Right onward." P. 350.

ART. XII. *The Aſiatic Annual Regiſter; or, a View of the Hiſtory of Hinduſtan, and of the Politics, Commerce, and Literature of Aſia, for the Year* 1801. 8vo. 10s. 6d. Debrett. 1802.

THE arrangement and judicious diviſion of the volumes of this work, under the reſpective heads of *General Hiſtory, Chronicle of Aſiatic Events, State Papers relating to India, Parliamentary and India-Houſe Debates*, &c. &c. have been noticed by us, in our review of the two preceding volumes*. To the preſent, a new diviſion is added, occupying nearly 40 pages, which is not ſo generally intereſting or important, though to the immediate ſervants of the Company it may be peculiarly gratifying, a liſt of *Civil and Military Promotions* in our different ſettlements in that region. The lateleſs of its appearance is apologized for in the Preface, and ſome commendable alterations in the plan are announced. They conſiſt in a reduction of the former enormous ſize of the volume, an extenſion of the hiſtorical department, and a contraction of other leſs important diviſions within a more limited ſcale. On the whole, the compilers, as we hinted they would, have improved the work conſiderably as they have proceeded, eſpecially in thoſe diviſions that contain the *Characters, Miſcellaneous Tracts*, and *Review of Oriental Publications*.

The diviſion which diſcuſſes the hiſtorical events of the empire at large is drawn up with judgment, from apparently accurate ſources; and is in ſufficient detail for the general purpoſes for which it was intended. The firſt tranſactions of the Engliſh nation with India, and the gradual progreſs of the Company's factories in the different regions in which they eſtabliſhed themſelves, are given at greater length, and evince in the writer of that department both diligence and diſcernment. What he has remarked, concerning the vaſt armies which the Mogul Emperors of India affected to maintain, the

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* See Review for December, 1801, vol. xviii. p. 631.

great

great diſproportion of infantry to cavalry, the difference of pay, &c. though ſanctioned by the Inſtitutes, and the practice of the great Akbar himſelf, is a proof of that diſcernment, and is worthy of inſertion.

"Such was the manner in which a great army was conſtructed and paid, by one of the ableſt and moſt accompliſhed princes that ever adorned the annals of Aſia, whether he be conſidered as a warrior or a ſtateſman. Yet the very formation of this vaſt multitude of armed men is at variance with every principle of military ſcience, order, and diſcipline, and is of itſelf ſufficient to ſhew that Akbar, with all his talents, very little ſurpaſſed the reſt of his countrymen in his ideas of military affairs. Twice the number of cavalry to that of infantry; ſuch a diſproportion in the number of men of which the different corps were compoſed; ſuch a wide difference between the pay of officers of the ſame rank, and of the private ſoldiers, are defects of ſo much magnitude in the organization of an army, as muſt neceſſarily have precluded its ever attaining any degree of ſyſtematic order, and of ever performing, on active ſervice, the moſt common evolutions with effect. Yet ſuch was the general ignorance of Aſiatics in military ſcience, that this cumbrous army, which, oppoſed to a body of 30,000 Europeans, muſt have been defeated from its own radical defects, nevertheleſs kept all the ſurrounding nations in complete awe. Theſe nations were not indeed very formidable." P. 11.

We were very much ſurpriſed to find, in the next page, the following paſſage.

"Between the provinces of Bengal, Behar, and Oude, and the countries ſituated on their eaſtern frontiers, a regular commercial intercourſe was preſerved; but theſe countries poſſeſſed too little power, and conſequently too little weight in the ſcale of oriental nations, to be objects of political attention at the court of Delhi. With China there appears to have been very little communication of any ſort. That the riches of that country, and the tranquil character of its inhabitants ſhould never have prompted the Muſſulman princes of Hinduſtan to invade it, notwithſtanding their boundleſs avarice and ambition, is a ſtrong proof that none of them poſſeſſed that military genius which inſpires confidence, and ſurmounts difficulties, which leads men to undertake great and daring enterpriſes, and by which ſuch undertakings can alone be accompliſhed." P. 12.

Has it then eſcaped this writer's recollection, that in A. D. 1337, Mahommed the Third, of the firſt Afghan dynaſty of Kings of Delhi, ſent an army of 100,000 horſe to invade that empire*, and that this army actually advanced to the frontiers of China, where a formidable army was aſſembled to oppoſe them? The long and dreary deſert through which they had marched, the dreadful fatigue they had endured during

* See Ferishta, vol. i. p. 317, firſt quarto edition.

that

that march, and other accumulated disasters, indeed, prevented the success of the expedition; but certainly the attempt *was* made, by a "Mussulman prince of Hindustan," to invade China; and with that daring confidence "by which such undertakings can alone be accomplished." The remainder of the Chapter is unexceptionable in every point of view.

From the Chronicle, the State-Papers, and the Proceedings in Parliament and at the India-House, which necessarily occupy nearly half of a volume professedly a *register* of public events, and national debates on Indian concerns, no extracts can or need be made; but, from the *Characters*, we shall select the life of that very curious and eccentric character, the late General Martin; who, though a native of France, early in life deserted from the French to the British army in India, in which he gradually rose to the rank of General, though his constant residence of late years was, by permission of the government of Lucknow, in the service of the Nabob of Oude.

"He was received with much kindness by the Bengal government, appointed a cornet of cavalry, in which service he continued until he had risen by regular succession to the rank of captain in the line, when he got a company of infantry.

"Shortly after this promotion, he was employed by government to survey the north-east districts of Bengal, being an able draftsman, and in every respect well qualified for that purpose. When he had completed his journey of the north-east districts, he was sent to Oude, in order to assist in surveying that province. While employed in this service, he resided chiefly at Lucknow, where he amused himself in shewing his ingenuity in several branches of mechanics, and his skill in gunnery, which gave the Nabob Vizir Sujah-ud-Dowla so high a notion of the value of his services, that he solicited and obtained permission from the governor and council of Calcutta, to appoint him superintendant of his artillery park and arsenal. Martin was so well satisfied with this appointment, and with his prospects in the service of the nabob vizir, that he proposed to the governor and council, to relinquish his pay and allowances in the Company's service, on the condition of his being permitted to retain his rank, and to continue in the service of the vizir. This proposal was complied with; and from this his subsequent prosperity commenced.

"He was now admitted into the confidence of the vizir; and in the different changes which took place in the councils of his highness, as well as in the various negociations with the English government, he was his secret adviser. He seldom, however, appeared at the durbar; and he never held any ostensible situation in the administration of the vizir's government; but we have reason to believe, that few measures of importance were adopted without his advice being previously taken. Hence his influence at the court of Lucknow became very considerable, not only with the vizir but with his ministers; and that influence was the source of the immense fortune which he amassed,

amassed. Besides a large salary, with extensive emoluments annexed to it, he used to receive from the nabob frequent presents of considerable value. And when any of the nabob's ministers, or other men of consequence about court, had any particular measure to carry with their master, or personal favour to ask of him, it was their custom to go privately to Martin, and obtain his interest in their cause, by offering him handsome presents, which, if he was at times induced to refuse, he took due care to procure from them ultimately by other means an adequate compensation.

"During the reign of Assof-ud-Dowla, father of the present vizir, Martin made a considerable sum of money, by encouraging that prince's taste for the productions of Europe, with which he undertook to supply him. Another mode by which he realized money was, by establishing an extensive credit with the shroffs, or bankers, in Oude and the adjacent provinces; so that no public loan could be made without his having a share in it. The extraordinary degree of favour and credit which he thus acquired in the vizir's dominions, induced all descriptions of people to repose in him such an implicit confidence, that in times of public commotion, they flocked to him from all quarters, to deposit their moveable property, which, on the condition of paying him twelve per cent. on its full value, he engaged to secure, and to return to them on demand. This alone must have been a source of immense profit, in a country where, for upwards of twenty years of his residence in it, personal property was so often exposed to danger.

"The vast riches which he at last accumulated by these various and singular modes, he does not appear to have laid out with a very generous spirit. He is said, indeed, to have been hospitable to the English gentlemen who resided at Lucknow; but his table was little calculated to invite his acquaintance to it, either by the elegance of the entertainment, or the conviviality that presided at it. Very few instances have come to our knowledge, of his private bounty and benevolence. He is said to have assisted his family at Lyons, by occasionally remitting small sums of money, and by his will he has left them 25,000l. But the principal object of his ambition, and wish of his heart, seems to have been to amass immense treasures, in order to gratify himself by the possession of them while he lived; and by bequeathing almost the whole of them on his death to the support of pious institutions, and public charities, to leave behind him the reputation of a philanthropist. But every sensible reader will judge of his title to that name, not from the bequests of his will, but from the actions of his life.

"After having lived twenty-five years at Lucknow, he had attained, by regular succession, the rank of lieutenant-colonel in the Company's service.

"At the commencement of the war with Tippoo Sultan, in 1790, he presented the Company, at his private expence, with a number of fine horses, sufficient to mount a troop of cavalry. He was soon afterwards promoted to the rank of colonel in the Company's army, which object the present of the horses was obviously designed to obtain.

"In

" In 1796, when the Company's officers received brevet rank from his Majesty, Martin was included in the promotion of colonels to the rank of major-general.

" Some years before this period, he had finished a spacious dwelling-house on the banks of the river Goomtee, in the building of which he had been long employed. This curious edifice is constructed entirely of stone, except the doors and window-frames. The ceilings of the different apartments are formed of elliptic arches, and the floors made of stucco. The basement story comprises two caves or recesses within the banks of the river, and level with its surface when at its lowest decrease. In these caves he generally lived in the hot season, and continued in them until the commencement of the rainy season, when the increase of the river obliged him to remove. He then ascended another story, to apartments fitted up in the manner of a grotto; and when the further rise of the river brought its surface on a level with these, he proceeded up to the third story, or ground floor, which overlooked the river when at its greatest height. On the next story above that, a handsome saloon, raised on arcades, projecting over the river, formed his habitation in the spring and winter seasons. By this ingenious contrivance he preserved a moderate and equal temperature in his house at all seasons. In the attic story he had a museum, well supplied with various curiosities: and over the whole he erected an observatory, which he furnished with the best astronomical instruments. Adjoining to the house there is a garden, not laid out with taste, but well filled with a variety of fine trees, shrubs, and flowers, together with all sorts of vegetables.

" In his artillery yard, which was situated at some distance from his house, he erected a steam engine, which had been sent to him from England; and here he used to amuse himself in making different experiments with air balloons. After he had exhibited to some acquaintances his first balloon, the vizir Assof ud-Dowla requested he would prepare one large enough to carry twenty men. Martin told his highness, that such an experiment would be attended with considerable hazard to the lives of the men: upon which the vizir replied, " Give yourself no concern about *that*—be you so good as make a balloon." The experiment, however, was never tried.

" Besides his house at Lucknow, he had a beautiful villa, about fifty miles from thence, situated on a high bank of the Ganges, and surrounded by a domain, of almost eight miles in circumference, somewhat resembling an English park. Here he used occasionally to retire in the hot season.

" In the latter part of his life he laid out a large sum of money in constructing a Gothic castle, which he did not live to finish. Beneath the ramparts of this castle he built casements, secured by iron doors and gratings thickly wrought. The lodgments within the walls are arched and barred, and their roofs completely bomb-proof. The castle is surrounded by a wide and deep ditch, fortified on the outer side by stockades, and a regular covered-way; so that the place is sufficiently protected to resist the attacks of any Asiatic power. Within the castle he built a splendid mausoleum, in which he was interred; and

and on a marble tablet over his tomb is engraved the following inscription, written by himself some months before his death:—

HERE LIES CLAUDE MARTIN:
HE WAS BORN AT LYONS A. D. 1732:
HE CAME TO INDIA A PRIVATE SOLDIER,
AND DIED A MAJOR-GENERAL.

"During the last fifteen years of his life, he was much afflicted with the stone and gravel; and disliking to undergo the usual surgical operation for that complaint, his ingenuity suggested to him a method of reducing the stone, so curious in itself, and so difficult in the execution, that we should have doubted the truth of the fact, were it not attested by the positive evidence of several gentlemen of the first respectability. He took a very fine steel wire, of about a foot long, one end of which he cut in the manner of a file. The wire, thus prepared, he introduced by a *catheter*, through the *urethra*, into the bottom of the bladder, where the stone was seated. When he found the wire touch the stone, he gently worked the wire up and down, so as to give it the effect of a file; and this he continued to do for four or five minutes at a time, until the pain, which the operation of the wire produced, was so excruciating, that it obliged him to withdraw it. But finding that small particles of the stone discharged along with the urine, after the operation, he repeated it in the same manner from time to time, till in the course of twelve months, he succeeded in completely reducing the stone.

"This circumstance exhibits a curious and remarkable trait of the eccentricity of his character. The contrivance was in itself ingenious; but his patience and perseverance in carrying it into effect are so very extraordinary, that we apprehend there are few men who, in a similar situation, would not rather endure the complaint than have recourse to the remedy.

"Some years after the operation, gravelly concretions began again to form in his bladder; and, as he did not choose to try the wire a second time, these continued to increase until the end of the year 1800, when they finally occasioned his death.

"Though he lived so long a time among the English, he acquired but an imperfect knowledge of our language; notwithstanding this, he chose to write his Will in English, which is altogether a very singular production: it is too long for insertion, but the following are its principal bequests.—The amount of his fortune was thirty-three lacs of rupees, or 330,000l. sterling. To his relations at Lyons he bequeathed 25,000l. as we have already noticed: and he left the same sum to the municipality of that city, for the purpose of appropriating it for the benefit of the poor within their jurisdiction, in whatever manner they should think fit. For the same purpose he bequeathed 25,000l. to the city of Calcutta, and the like sum to Lucknow. To the church at Chandernagore, in Bengal, he bequeathed 15,000l. as a fund, the interest of which is to be appropriated to the support of the establishment; and the like sum, to be laid out in the same manner, for the benefit of the Romish chapel at Calcutta. He also left 15,000l. to endow an alms-house for poor children at Lucknow.

now. The remainder of his fortune, (nearly one half,) he left in legacies to the women of his zananah, and his principal servants. The will concludes with a curious exposition of the principles by which he regulated his conduct through life. He avows that self-interest was his sole motive of action, and that the sins of which he had been guilty were very great and manifold; and he concludes by praying for forgiveness of God, which he hopes this sincere confession of his wickedness will avail to obtain.

"Such are the anecdotes which we have collected of this extraordinary character." P. 35.

Among the miscellaneous papers are many entertaining, and some original documents on the subject of Indian geography, the monsoons, and the curious customs and manners of the natives of India; but the most interesting article is that which contains the letters and the will of the dying Aurengzebe to his sons, translated from the Persic originals in the possession of Richard Johnson, Esq. of Stratford-Place. The letters dictated in his last moments to his two sons mark a mind replete with superstition, and agonizing with remorse for the sanguinary actions of his past life. His will is a very different one from what we should be led to expect from the triumphant conqueror of the ravaged peninsula; where, at the period of his death, he resided amidst the ruins of fallen kingdoms, and the plunder of dethroned sultans. Thus widely at variance are the actions and sentiments of man in different periods and in opposite situations; in the field of victory, and in the chamber of disease! Though we have scarcely room for so large an extract, yet we cannot refuse our readers the gratification of a perusal of a part of so interesting and so instructive a collection.

"*The Letter which the Emperor Aurengzebe dictated at the point of death to his son Prince Allijah.*

"Old age is arrived, weakness is grown powerful, and strength is departed from my joints. I came into the world a stranger, and a stranger I leave it: I have no knowledge of myself who I am, or for what purpose I am.

I have no certain knowledge of any one, not I:
That is, I have none of myself, not I.

"Breath has gone without humility, and contrition remains. The empire has not been properly governed or protected by me; and my precious life has been spent on nothing. I have a Lord in the house, but do not perceive his light in my dark eyes. Life gives me advice of death, the departure of reason rends the thread of my breath, and my hopes of living longer are frustrated. The troops, all afflicted, with their hands and feet contracted, are like myself stupified and confounded. I have no stock of works to lay before my bountiful Sovereign, except the sins I carry with me; and I know not in consequence

ſequence to what puniſhment I ſhall be doomed. How firm ſoever my hope in his goodneſs and mercy is, yet, upon a review of the conduct and actions of my life, fearful apprehenſions, and terrifying reflections, will not ſuffer me to remain ſtedfaſt in it.

Let what will happen, we have launched the ſhip into the deep.

"Tho' the Almighty will ſufficiently protect our ſubjects and ſervants, yet in the viſible world, it is alſo incumbent on our ſons to take care that the people of God are not wantonly ſacrificed. You will give my laſt bleſſing to my grandſon. Alas! that I did not ſee him when he went away: ſtrong deſire to do it remains.

"The empreſs is apparently much afflicted; but God is the ſovereign of hearts. The contracted thoughts of women are productive of nothing but diſcontentment. Adieu, O light of my eyes, adieu!

"LETTER.

"The following letter was dictated immediately after by the emperor, to his ſon prince Mohammed Kam Bukhſh, who was at Bijapoor:

"My ſon, my vitals. In the world of empire, I unavoidably adviſed you, by the will of God; but as it was not the divine pleaſure, you did not hearken to my advice with ſatisfaction. I now depart a ſtranger, and with the tenderneſs of a father regret your inexperience and want of knowledge. Of what advantage is ſin? Whatever I have done, I bear the fruit thereof myſelf. It is very vexatious: I came alone, and muſt go alone: he that would have kept me company has departed twelve days before me. Notwithſtanding I now look upon my friend, I have nothing but deſpair in my eyes. My back is bent, and my feet have loſt their motion. The breath which I breathe is reſolved to leave my narrow breaſt. I have committed many ſins: what will be the conſequence of them? The troops, from the reflection on this event, are ſitting half dead with diſtraction, and wiſhing their own diſſolution before mine. Though God is all-ſufficient to protect my ſubjects and ſervants, yet it is alſo incumbent on my ſons and emirs to do it: while I poſſeſſed vigour of being, no protection was wanted for them; God only knows what will befall them now: but you with whom I leave them in depoſit, have the hand of power, and will find that their protection is neceſſary from external motives. Allijah is alſo near at hand: God forbid that true believers ſhould be ſlain, and by their death bring a puniſhment upon my head. Committing you and your children to God, I myſelf am departing in great and inexpreſſible torture. The empreſs, from knowing my ſituation, is in deep affliction; and Heiyat un Niſſa, who never ſaw any thing from her infancy, is perplexed in a labyrinth of grief. Your mother, who, like me, is very dangerouſly ill, intends perhaps to attend the ſtirrup of this frail mortal. Thoſe born in my houſe, and the attendants of the preſence, notwithſtanding they ſhew wheat, are no more than venders of barley, and at a diſtance from you, which renders it more neceſſary that you ſhould endeavour to make ſome uſe of them. At all events, commit yourſelf to God, and

that

that will be ſufficient. My intention was to adviſe you; I have done ſo: I reſign you to God, and depart."

" After having ſaid this, Aurengzebe gave up the ghoſt.

" *The Laſt Will of the Emperor* AURENGZEBE*.

" Praiſe be to God, and bleſſings upon his eleſt and choſen ſervants. Let the following articles be conſidered as my laſt Will:

" 1ſt. Let them place this ſinner, plunged in iniquity, in the pure and holy earth of Huſſein, (the peace of God be upon him), as there can be no ſecurity for the immerſed in the ocean of iniquity, except refuge at that aſylum of abſolution and mercy: and let what is neceſſary for this exalted felicity be taken from our fortunate ſon, Prince Alijah†, with whom it is.

" 2d. There are four rupees two annas, the produce of cap-making, with Aiyah Begé the ‡ Mehldarnee, which let them take and lay out in grave cloaths for this miſerable creature. There are alſo 305 rupees, ariſing from tranſcribing the Koran, in my private treaſury, which let them diſtribute among the poor on the day of my death: for as money ariſing from writing the Koran is eſteemed prohibited property by the ſect of the Shiah§, they ſhould not for this reaſon expend it on my funeral, or on any thing requiſite for it.

" 3d.

" * He died on the 21ſt of February, 1707, at Ahmednagur, in the province of Dowlutabad, aged ninety lunar years and fourteen days, having reigned about fifty lunar years.

" The execution of this will is committed in particular to his third ſon, Sultan Mahommed Azim Shah, who was with him at the time of his death, and whom he had deſigned for his ſucceſſor, to the prejudice of his eldeſt ſurviving ſon, Sultan Mahommed Mauzm, who was then at Cabul; but who, notwithſtanding, ſucceeded to the empire, by the defeat and death of his brother, by the title of Bahuder Shah.

" † Sultan Mahommed Azim Shah.

" Aurengzebe, in his life-time, had ſent and procured ſome earth from the Deſert of Kirbila, in Arabia, where Iman Huſſein, the grandſon of Mahommed by his daughter Fatima and Ali, ſuffered martyrdom, which is the holy earth here meant—a manifeſt proof of his egregious ſuperſtition.

" ‡ The chief female attendant of the mehl or women's apartments. Aurengzebe ſeems here to have maintained himſelf by cap-making—a remarkable inſtance of humility and ſelf-denial in ſo great a prince. The produce of labour and induſtry being conſidered by the Mahommedans, above all other kind, the moſt indiſputable and lawful property, it has been held highly commendable by many of their learned theologiſts to ſubſiſt by the practice of it. This may account for the emperor's trade of cap-making, who either was, or pretended to be, a very religious man.

" § The Sunnis and Shiahs are two great ſects, into which the Mahommedans are divided. The Sunnis acknowledge as lawful the

ſucceſſion

" 3d. Let what is further neceſſary be taken from the vakeel of Prince Allijah, who is next heir among my children, and charged with whatever is legal and prohibited. No queſtions will then be aſked of this miſerable creature, as the dead are in the hands of the living.

" 4th. Let them bury this wanderer in the vale of iniquity, bareheaded; as there are doubtleſs hopes of mercy to a wretched criminal, whom they lead bare headed to a King of exalted * dignity.

" 5th. Let my coffin be covered with ſome of the coarſe white cloth called *guzzi;* let no canopy be carried over it; and let them refrain from the vile practice of having elegy-ſingers to precede it.

" 6th. Let the ruler of the empire treat thoſe afflicted ſervants, who have wandered through wilds and deſerts with this departed ſinner, with affection and tenderneſs; and ſhould any fault be diſcovered in them, let him reward it with forgiveneſs and mercy.

" 7th. There is none better calculated for a miniſter of ſtate than a Perſian. In war alſo, from the reign of his majeſty of bleſſed † memory, till the preſent time, none of this nation ever fled from the field of battle, or ſlipp'd from their feet of firmneſs; nor have they ever been refractory or perfidious; but as they require much attention and reſpect, it is difficult to ſatisfy them, though by all means highly neceſſary; and more ſo, not to treat them with neglect.

" 8th. The Tartars are undoubtedly a race of excellent ſoldiers. They are very expert and judicious in plundering and devaſtating a country, and in making night attacks and priſoners; nor do they account it any diſgrace to retire from action fighting; being in this reſpect far remote from the groſs ignorance of the Hinduſtanians, whoſe heads may go 'ere they will go themſelves. It is by all means neceſ-

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ſucceſſion of Abubikr, Omar, Othman or Oſman, and Ali, and receive the Koran and Mahommed's traditions, in the ſenſe they are expounded by their four great doctors, Hanifa, Malek, Shafi, and Hanbal. The Shiahs deny the lawfulneſs of the ſucceſſion of Abubikr, Omar and Othman, and maintain that Mortiza Ali, Mahommed's ſon-in-law, (according to the prophet's will), ought immediately to ſucceed him. They pay no regard to the opinions of the abovementioned doctors, but are entirely guided by their own Imams. The Turks, Tartars, and Indians, are of the former, and the Perſians chiefly of the latter ſect. The former account themſelves the moſt orthodox. Aurengzebe was one of this ſect, but his ſons were of the Shiah. They are inveterate and bitter enemies to each other; and the Shiahs execrate and deteſt the Khalifs, Abubikr, Omar, and Othman, the immediate ſucceſſors of the prophet, and predeceſſors of Ali.

" * This ſeems to allude to the cuſtom of bringing great criminals in Hinduſtan, who have been admitted to pardon, into the ſovereign's preſence with their hands tied with their turban, and conſequently bareheaded.

" † His father the Emperor Shah Jehan."

ſary,

ſary, therefore, to treat theſe people with regard, as they will be ſerviceable upon many occaſions where others will * not.

" 9th. To the Syeds†, worthy of proſperity, reſpect ſhould be ſhewn, and according to the word of God, " reſpect is due to his kindred," not to be neglected: and becauſe of the love of this race, agreeable to the Koran, " I require nothing of ye for him, except affection towards his kindred," is a reward of the command, it never ſhould be diminiſhed, for it is equally productive of temporal and eternal happineſs. It is neceſſary, however, to be very cautious of the Syeds of Barreah, and without abating any internal regard for them, not to advance them according to their dignity, as they will confederate, not only with the moſt powerful, but the tyrant of the country. If the rein, therefore, is once ſlackened, repentance will be in vain. Repentance will not avail when the thing is done.

" 10th. Let the tenth article of my will be duly executed. They ‡ will give their eldeſt daughter to the Prince Mahommed§ Azim, and the youngeſt to Siadet Khan, the ſon of Siadet Khan, the ſon of Siadet Khan deceaſed." P. 92.

Here we cannot avoid remarking, that Aurengzebe muſt have left *two wills;* for that inſerted in Fraſer's " Mogul Emperors," prefixed to his Nadir Shah, is widely different from that juſt exhibited; ſince, though equally replete with affected humility, in that will the pious imperial *cap-maker* declares, " in my private treaſury there are 57,382 rupees; let 1000 rupees be diſtributed among the poor at my funeral‖. As Fraſer is univerſally allowed to be a moſt authentic writer, it reſults, that this *will* muſt have been of prior date, written perhaps in his better days, when the royal trade of *cap-making* was more flouriſhing and lucrative. The poetical department contains an Ode of Hafez, elegantly tranſlated; and the Review of oriental books, with which the vo-

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" * Thoſe nations in the two preceding articles which have been tranſlated *Perſians* and *Tartars*, are expreſſed in the original by the words *Iran* and *Toran*. The former is generally underſtood for the kingdom of Perſia, comprehending all thoſe regions extending from the Oxus to the Perſian ſea on the ſouth, and the Tigris on the weſt; and the country beyond the Oxus is called *Turan;* but all the higher Aſia, excepting India and China, is comprehended by Eaſtern hiſtorians under theſe two names.

" † The deſcendants of Mahommed by his daughter Fatima and the Khalif Ali.

" ‡ It is cuſtomary to addreſs perſons of rank in the third perſon plural, and to uſe the third perſon ſingular yourſelf. Mahommed Azim Shah is the perſon here meant.

" § The ſecond ſon of Sultan Mahommed Muazm."

‖ Fraſer's Hiſtory of Mogul Emperors, p. 37.

lume concludes, by the writer's cloſely adhering to the way of analyſis, appears well calculated to do juſtice to the author, and give the Aſiatic reader a fair though abbreviated tranſcript of his production. All but thoſe which have iſſued from an Aſiatic preſs have been reviewed in the Britiſh Critic.

ART. XIII. *Poeſie del Magnifico Lorenzo de' Medici, e di altri ſuoi Amici e contemporanei. Diviſe in due Parti.* 4to. 467 pp. 1l. 1s. Nardini, e Dulau. 1802.

THIS elegant volume is the tribute of the Italian Muſes to Mr. Roſcoe, to whom it is expreſsly dedicated by the compilers, S. Nardini and S. Buonaiuti; being called, in the half title, a Supplement to the Life of Lorenzo*. The work contains a ſelection of Lorenzo's poetry, with that of his friends, Poliziano, and the three brothers, Pulci: in it will be found the *Altercazione* of Lorenzo, which biographers, prior to Mr. Roſcoe, had omitted to mention: alſo the *Gioſtra* of Luca Pulci, the ſcarceſt of the known Poems of theſe authors. In the diviſion of this volume, the firſt Part, conſiſting of 312 pages, is occupied entirely by the poetry of Lorenzo. In the ſecond Part, we have the Italian Poems of Politian, extending to p. 78; thoſe of Bernardo Pulci, to 93; of Luca, to 148; and of Luigi, to the end.

The Addreſs to the reader ſtates the occaſion of the work, and gives ſome ſhort account of the authors, the latter being, as the editors intimate, ſuperfluous for thoſe who have the work of Mr. Roſcoe; but deſirable for ſuch perſons as may purchaſe this volume ſeparately. It is obſerved, in this introduction, that, though various teſtimonies eſtabliſhed the name of Lorenzo as the great reſtorer of letters, and a ſucceſsful cultivator of them, no Italian had collected memoirs of him in ſuch a manner as was ſuited to the dignity of the ſubject. It remained for an Engliſh ſcholar of ſound judgment and exemplary diligence, ſo to illuſtrate this topic, as to leave nothing to be wiſhed. The work of Mr. Roſcoe, ſay the editors, deſerves no leſs the gratitude of the Italians, than the applauſe it has received from every reader; his own countrymen, they add, have a double obligation to Mr. Roſcoe, both for the acceſſion he has brought to Engliſh literature, and for the grace

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* "Supplemento alla Vita del Magnifico Lorenzo de' Medici, ſcritta dal Signor Guglielmo Roſcoe."

and elegance he has added to their language, " *colla venuſtà pura ed ingenua della locuzione, la quale in tutte le lingue, è ſolo propria di certi non communi ingegni, che non fioriſcono in tutti i tempi.*" It remained, they ſay, for Italians to gratify the curious with a ſupplemental collection of the productions of the principal authors celebrated by Mr. Roſcoe, which it was not within the province of the hiſtorian to ſupply.

The memoirs of the authors, in this Introduction, are ſhort, but clear; and directed chiefly to the object of their poetical compoſitions. Lorenzo dei Medici was born 1448, and died 1499. Angiolo Baſſi, called Poliziano, from Monte Pulciano, the place of his birth, was born 1454, and died 1494: thus the former of theſe eminent men lived but 44 years, the latter only 40. Of the three Pulci, Luigi, the well-known author of the *Morgante Maggiore*, was born in 1432, and died in 1487; he was the youngeſt of the three brothers, but the exact dates of the two elder are not given. The editors confeſs that they have corrected the orthography of the Poems, according to the modern rules, except where the meaſure or the rhyme depended on the ancient form.

Lorenzo appears in this volume, as in thoſe of Mr. Roſcoe, a fertile, ingenious, and elegant writer, having the rare talent of encouraging letters by example, as well as by munificence. Of his Poems here publiſhed, ſome are not properly ſupplemental to Mr. Roſcoe's book, being copied from it; theſe are the Ambra, the Caccia col Falcone, and La Confeſſione; which the editors have ſelected for their vivacity, [" che ſono veramente leggiadre et ſpiritoſe"] and doubtleſs alſo for the ſake of the ſeparate purchaſers of this volume. It remains, they ſay, to wiſh for a complete collection of Lorenzo's poetry, but this muſt be a work of time.

" Cio deve ſenza dubbio richiedere un lungo lavoro eſtimabile, poichè, oltre il ricercare eſattamente le inedite, che ſono ancora in buon numero, è neceſſario collazionare le edizioni, che ſono tutte piene d'inavvertenze e di errori, con i manoſcritti che ſi trovano in Italia, i quali non ſono nè in una citta medeſima, nè tutti in librerie acceſſibili ad ognuno." P. vi.

Only three or four of the Sonnets of Lorenzo were publiſhed by his Engliſh biographer: we have here a conſiderable collection; and though like other Sonnets, particularly of Italian authors, they turn too uniformly upon the paſſion of love, yet as Mr. Roſcoe has juſtly obſerved, " he has ſo diverſified and embelliſhed them, with images drawn from other ſources, as to reſcue them from the general cenſure of inſipidity." Of theſe we ſhall give one as a ſpecimen, which though on a common ſubject, has much elegance of expreſſion.

" Il Sonno.

" O Sonno placidiſſimo, ormai vieni
All' affannato cuor che ti deſia,
Serra il perenne fonte a'pianti mia*,
O dolce oblivion: che tanto peni?

Vieni, unica quiete, quale affreni
Solo il corſo al deſir, e'n compagnia
Mena la donna mia, benigna e pia,
Cogli occhi di pieta dolci e ſereni.

Moſtrami il lieto viſo, ove già ferno
Le grazie la lor ſede, e'l deſio queti
Un pio ſembiante, una parola accorta.

Se così me la moſtri, o ſia eterno
Il noſtro ſonno, o queſti ſonni lieti,
Laſſo! non paſſi per l'eburnea porta." P. 123.

This volume is handſome and well printed, and deſerves, undoubtedly, the attention and encouragement of the numerous admirers of Italian literature.

Art. XIV. *A Manual of a Courſe of Chemiſtry; or a Series of Experiments and Illuſtrations neceſſary to form a complete Courſe of that Science. By J. B. Bouillon Lagrange, Profeſſor in the Central School of Paris, &c. &c. Illuſtrated with Seventeen Plates. Tranſlated from the French. To which is added an Appendix, by the Tranſlator. Two Volumes.* 8vo. 448 and 457 pp. 18s. Cuthell, and Vernor and Hood. 1800.

ELEMENTARY books on chemiſtry have of late years been ſo rapidly produced, that we muſt exert ourſelves, both to clear away our arrears, and to attend to the more recent labours of philoſophers. An important Britiſh work on the ſame ſubject has for ſome time claimed our notice; but we muſt, in the mean time, pay our reſpects to M. Lagrange.

The tranſlator's Preface extols, in the uſual manner, the ſubject of the preſent work, and points out the extenſive influence and connection of chemiſtry with the arts of dyeing, tanning, bleaching, brewing, and enamelling, with pharmaceu-

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* *Mia*, in this place, is a popular idiom of Tuſcany, for *miei*. This we learn on the ſound authority of Corticelli. " In Toſcana il popolo uſa *mia* per *miei*, e *mie*," &c. and afterwards, " E' idiotiſmo popolare, che era ancora nel miglior ſecolo, ed è perciò caduto dalla penna talvolta a' buoni Antichi." *Reg. ed Oſſer.* p. 28. *Rev.*

tical

tical operations, &c. &c. It briefly mentions the plan of the work, and the contents of the Appendix, which has been added for the purpoſe of rendering it more extenſively uſeful and perfect.

Profeſſor Lagrange, the author of the preſent work, is a man who has acquired a conſiderable degree of celebrity as a chemiſt. He at firſt drew up a ſort of ample ſyllabus, for the uſe of his ſcholars; and, by continually adding more particulars and improving the whole, he at laſt rendered it worthy of the public eye. The work is plain, unaffected, methodical, and comprehenſive. The deſcriptions are clear and ſufficiently minute; they are alſo illuſtrated, by means of ſeventeen copper-plate engravings, which exhibit delineations of the principal chemical inſtruments; excepting the laſt plate, which contains the modern chemical characters adopted by the French chemiſts.

The work is divided into ſixty *Leſſons* (or rather, as they ſhould have been tranſlated, *Lectures,*) thirty-four of which are contained in the firſt volume, and twenty-ſix in the ſecond. The nature and the arrangement of the materials will appear from the following liſt of the titles of the above-mentioned diviſions.

Leſſon I. Analyſis and Syntheſis. Attraction of Aggregation, and Attraction of Compoſition. II. and III. Light and Caloric. IV. Oxygen Gas. V. Atmoſpheric Air. VI. Combuſtible Bodies. VII. Phoſphorus. VIII. Sulphur. IX. Of Metals in general, and Water. X. Carbonic Acid Gas. XI. Phoſphoric and Phoſphorus Acid. XII. Sulphuric and Sulphureous Acid. XIII. Nitric Acid. XIV. Nitrous Gas and Nitrous Acid. XV. Of the Four Metallic Acids, the Simple Muriatic, and the Oxygenated Muriatic Acid. XVI. Fluoric and Boracic Acids. XVII. Earthy Subſtances. XVIII. Of Lime. XIX. Of Alkalies. XX. and XXI. General Properties of Sulphates. XXII. Of Sulphites. XXIII. and XXIV. Nitrates. XXV. Of Muriates. XXVI. Muriate of Magneſia. XXVII. Of Phoſphates and Phoſphites. XXVIII. Of Fluates and Borates. XXIX. Of Carbonates. XXX. Carbonate of Soda. XXXI. Of Metallic Subſtances. XXXII. Of Tungſten, Molybdena, Chrome, Titanium, Uranium, Nickel, and Cobalt. XXXIII. Of Manganeſe and Biſmuth. XXXIV. Antimony and Tellurium. XXXV. and XXXVI. Mercury. XXXVII. Of Zinc. XXXVIII. Of Tin. XXXIX. Of Lead. XL. and XLI. Of Iron. XLII. Copper. XLIII. Silver. XLIV. Of Gold and Platina. XLV. Vegetable Subſtances. XLVI. Of the Sap of Vegetables. XLVII. and XLVIII. Vegetable Acids. XLIX. Fixed Oils,

Oils. L. Volatile Oils. LI. Of Reſins, Balſams, Reſinous Gums, Caoutchouc, or Gum Elaſtic, and Gluten. LII. Of Fecula. LIII. Colouring Matters. LIV. Of Fermentation. LV. Of Alcohol. LVI. Of Acid Fermentation. LVII. Animal Subſtances. LVIII. Of Milk, the Bile, and Fat. LIX. Of Urine. LX. Of the Solids of Animals.—Appendix.

It is commonly the caſe with chemical books, that, while ſome articles are fully and particularly explained, others are but ſlightly mentioned; and indeed, conſidering the very much improved and extended ſtate of modern chemiſtry, it cannot be reaſonably expected, that a full and particular explanation of every branch of it ſhould be comprehended in two octavo volumes. With reſpect, however, to the preſent work of Profeſſor Lagrange, it muſt be confeſſed, that almoſt every branch of chemiſtry ſeems to be conciſely yet ſufficiently explained in it. The different names of various articles, different proceſſes (pointing out the beſt) and a ſufficient idea of the principal theories, are mentioned in a very ſatisfactory manner. In certain places, indeed, a few formal diviſions and ſubdiviſions might have been omitted; in others, a little more of the practical part might have been added; but ſuch trifling remarks are hardly worth the attention of liberal ſtudents.

The following extracts from different parts of the work will, as we preſume, be ſufficient to manifeſt this author's ſtyle, and the truth of the above-mentioned remarks.

"*Chemical Properties of Water.*

"Water is divided into ſix kinds.—

"Rain or ſnow water, ſpring water, that of lakes, river water, well water, and ſea water.

"Water is diſtinguiſhed alſo into hard and ſoft, by the manner in which it acts on the ſtomach, on ſoap, in the boiling of vegetables, &c.

"Thus ſome kinds of water contain ſaline ſubſtances, the carbonic acid, argil, iron, vegetable matters altered by putrefaction. All theſe kinds of water are improper for drinking.

"Water and caloric—reſults { Boiling water, Diſtilled water, Steam.

"Water and atmoſpheric air—aerated water.

"Water unites itſelf to air in two ways: it abſorbs that elaſtic fluid, and becomes charged with it in its ſtate of fluidity; it is even demonſtrated, that it is to this combination with air that it is indebted for its agreeable and freſh taſte.

"Water may be deprived of the air it contains either by ebullition or diſtillation.

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"When you wiſh to know whether water is aerated, add to it very pure cryſtals of the ſulphate of iron.

"If the water is not aerated, the cryſtals remain tranſparent; but if the water is aerated, the contrary takes place, and the water becomes covered with a yellow duſt. Boiling water and diſtilled water, carefully collected, afford examples of water deprived of air.

"Such water may be tried alſo by the metallic ſulphurets.

"The change which takes place indicates the preſence of air.

"The preſence of air in water may be detected likewiſe by concentrated ſulphuric acid.

"When you add the acid, an effervescence takes place; the two fluids become concentrated, penetrate each other, and the effervescence is nothing elſe than the air contained in the water, which diſengages itſelf; but this air is purer than atmoſpheric air, which announces that the water, by thus diſſolving the air, has more power over the oxygen than over the azote." P. 82.

Treating of the oxygenated muriatic acid, this author briefly deſcribes the beſt materials for its production, and the moſt approved apparatus for the ſame purpoſe; after which, he ſays:

"The dimenſions of the apparatus muſt be proportioned to the quantities of the oxygenated muriatic acid required. Inſtead of Woulf's bottles, caſks may be employed, or ſtone ciſterns, as is practiſed at Jouy, where a great quantity of this acid is uſed for bleaching linen.

"If the flaſks be ſurrounded with ice, you will obtain oxygenated muriatic acid, cryſtallized at the temperature of zero. It appears under the form of yellowiſh ſpangles; but it reſumes its expanſion, and would break the veſſels, were not care taken to preſerve it at that temperature, or in ſuch a ſpace as may be ſufficient for its expanſion.

"In this ſtate the acid loſes its ſmell; it is fixed; and not being volatile, it cannot be odorous.

"In this operation the ſulphuric acid firſt acts on the muriate of ſoda, to the baſe of which it unites itſelf: the muriatic acid, in its turn, attacks the oxide of manganeſe; a part of it combines with the oxygen, and another with the oxide brought nearer to the metallic ſtate, and the reſult is ſulphate of ſoda and muriate of manganeſe, which remain in the diſtilling veſſel, and oxygenated muriatic acid, which paſſes in the ſtate of gas into the water of Woulf's bottles, where it diſſolves.

"This acid may be obtained in the form of gas, by making it paſs through only a ſmall quantity of water.

"For this purpoſe, put the mixture above mentioned into a common phial or ſmall matraſs, cloſed with a ſtopper having a hole in it, and inſert into the hole a bent tube, which muſt be conveyed under a bell in a pneumatic apparatus.

"This gas is diſtinguiſhed by phyſical properties: it exhales a ſtrong penetrating odour, which makes the throat contract; it has a ſtyptic taſte, excites coughing, and by its action on the pituitous membrane,

brane, occaſions a defluxion of the brain: its effect may proceed ſo far as to give riſe to a ſpitting of blood; it blunts the ſenſes of ſmell and taſte, and at laſt excites vomiting by the ſympathy, as would appear, between the pituitous membrane (or the throat) and the ſtomach: it occaſions alſo head-ache. Liquid ammonia is the ſubſtance beſt calculated to check its effects.

"This gas is not inviſible: it has a greeniſh yellow colour.

"It diminiſhes and reddens the flame of a taper without extinguiſhing it, but it is unfit for the reſpiration of animals: it is heavier than atmoſpheric air, and experiences no ſenſible alteration either by caloric or light.

"It inflames and burns a great many combuſtible bodies, ſuch as metals, ſulphur, phoſphorus, the alkaline and metallic ſulphures, volatile oils, &c.

"Thus, if you throw into a bell filled with this gas iron, antimony, arſenic, and ſeveral other metals reduced to fine powder, they inflame, and preſent a kind of ſhower of fire, which appears highly aſtoniſhing to thoſe who are not acquainted with the cauſe of the phenomenon.

"It does not redden blue vegetable colours; but it has the property of deſtroying them, and reducing them to white.

"If you introduce below a bell filled with this gas, flowers of any kind, except thoſe which are yellow, ſuch as a roſe, their colour will ſoon be deſtroyed. The ſame effect is produced on the green leaves of vegetables.

"This effect can be aſcribed only to the abſorption of oxygen. This gas, which contains it in exceſs, gives up a part of it, which the flowers abſorb with avidity; and it is this abſorption makes them loſe their colour: the oxygenated muriatic acid gas then becomes common muriatic acid gas.

"This gas combines in a ſmall quantity with water, to which it communicates ſome of its properties, ſuch as its colour, ſmell, and taſte.

"In this ſtate the oxygenated muriatic acid is not ſenſibly heavier than pure water; which indicates, that by its combination it does not loſe a large quantity of caloric: what proves this is, that the water remains ſtationary till the degree of temperature which the acid was combined with it is changed.

"This acid, when liquid, has a ſour aſtringent taſte. When expoſed to the rays of the ſun in a tranſparent bottle, there is diſengaged from it oxygen gas: in proportion as the gas is ſeparated, the acid loſes its colour and its odour, and returns to the ſtate of ſimple muriatic acid: the oxygen gas diſengaged is perfectly pure.

"Like the acid gas, it does not redden blue vegetable colours; but it deſtroys almoſt the whole of them.

"It was this property which induced Berthollet to propoſe it for bleaching thread, linen, and cotton ſtuffs." P. 138.

"*Glucine.*

"For the diſcovery of this earth we are indebted to Vauquelin, who found it in the *aigue marine*, or beryl, and in the emerald.

"To

" To extract this earth, reduce the beryl to powder, fuſe it with cauſtic potaſh, and diſſolve the maſs reſulting from this operation in muriatic acid. Separate the ſilex by heat (ſee *Silex*), and after it has been waſhed, decompoſe the remaining liquor by means of common potaſh; re-diſſolve the depoſit when waſhed, in ſulphuric acid, and, by adding to this ſolution ſulphate of potaſh, you will obtain alum completely formed.

" As the combination of this earth does not cryſtalize ſo eaſily as alum, it remains in the mother water. To free it entirely from the laſt portions of alum, decompoſe the mother-water with carbonate of ammonia, which muſt be uſed in exceſs; by theſe means the earth is diſſolved in this re-agent, and the alumine is precipitated. If the carbonate of ammonia be afterwards evaporated by heat, the new earth will be depoſited in the ſtate of carbonate. The quantity obtained has been ſixteen per cent. of the beryl employed.

" The name glucine has been adopted by the authors of the Methodical Nomenclature, and of the *Annales de Chemie*, from the Greek word γλυκυς ſweet, on account of its making ſaccharine ſalts with acids.

" This earth is white, inſipid, inſoluble, and adherent to the tongue.

" It is infuſible in the fire.

" It is ſoluble in fixed alkalies, but inſoluble in ammonia.

" It is ſoluble in the carbonate of ammonia.

" It is ſoluble in almoſt all the acids, except the carbonic and phoſphoric acids, and forms with them ſaccharine and ſlightly aſtringent ſalts.

" It is exceedingly ſoluble in ſulphuric acid uſed in exceſs.

" It is fuſible with borax, and forms with it a tranſparent glaſs.

" It abſorbs one fourth of its weight of carbonic acid.

" It decompoſes the aluminous ſalts.

" It is not precipitated by the hydro-ſulfures well ſaturated.

" It is not yet known to what purpoſes in the arts this earth may be applied. " If it ſhould be diſcovered more abundantly hereafter," ſays Vauquelin, " in combinations from which it can be eaſily ſeparated, it may be employed for a variety of uſeful purpoſes in the arts, in chemiſtry, or in medicine."

" This chemiſt has already diſcovered, that it has a decided affinity for vegetable and animal ſubſtances; ſo that it is very probable it may ſerve, like alumine, as a mordant in dyeing. The ſaccharine and ſlightly aſtringent taſte of its ſaline combinations give us reaſon to think that it poſſeſſes ſome ſalutary property beneficial to the animal economy; and, in that caſe, on account of its pleaſant taſte, it may be one of the moſt agreeable remedies yet employed." P. 157.

The nature, the analyſis, and the products of vegetable ſubſtances are remarkably well explained in the ſecond volume. The methods of extracting their acids, oils, reſins, gums, &c. together with the characters peculiar to thoſe various products, whence they may be diſtinguiſhed from each other, are clearly deſcribed; and the application of the ſame to the arts and to œconomical purpoſes are pointed out. We ſhall not, however,

ever, add to our ſpecimens, which are already ſufficient to ſhow the method and merit of the author.

The contents of the Appendix are, 1ſt. notes to the two volumes; 2dly, a ſhort account of Baumé's areometer, with a comparative Table of the hydrometers which are the moſt generally uſed in France; 3dly, Table of the new French meaſures and weights, reduced to the Engliſh ſtandard; 4thly, correſpondence of the principal thermometrical ſcales; 5thly, rules for converting the old French weights and meaſures into correſpondent Engliſh denominations.

Each volume of this work has a ſeparate Index.

After what has been ſaid above, and after a due examination of every part of Profeſſor Lagrange's Manual of Chemiſtry, we may ſafely conclude with ſaying, that the work ſeems to be extremely well calculated to aſſiſt the ſtudent in the acquirement of the theory and practice of chemiſtry.

ART. XV. *A Rough Sketch of Modern Paris; or Letters on Society, Manners, public Curioſities, and Amuſements in that Capital. Written during the laſt two Months of* 1801, *and the firſt five of* 1802. 8vo. 320 pp. 6s. 6d. Johnſon. 1802.

IN the multitude of publications deſcriptive of Paris, which the late ſhort interval of peace produced, we have not ſeen any thing ſo amuſing and ſatisfactory as the preſent ſketch. It conſiſts of 32 Letters, which touch agreeably upon the chief objects of curioſity in that place, and are written with liveline ſs, apparently from the actual impreſſions of the time. The reader will not conceive a bad opinion of the traveller from the following frank avowal.

"To diveſt myſelf, as much as poſſible, from every prejudice, has been a duty which I have ſtrictly endeavoured to fulfil; yet I fear, ſuch is the effect of early habit, that many marks will ſtill be diſcovered of national predilection. I beg leave, as a check againſt faults of this kind, which I may have involuntarily committed, to requeſt my reader to remember, that the obſervations now laid before him, are thoſe of a man accuſtomed to Engliſh opinions, Engliſh ſociety, and Engliſh manners. In judging of another country, a foreigner cannot help making a compariſon between what he has known at home and what he ſees abroad. In doing ſo, the partiality, which he naturally entertains for his own cuſtoms, may lead him to condemn, as faults, what may be ſimply deviations from the former. That ſuch is the general bias of the human mind, I am fully aware, and I cannot flatter myſelf that mine has eſcaped it. This conſideration muſt plead

my

my excuſe with the French, if I ſhould ſometimes appear ſevere; and the ſame ought to prevent my countrymen from placing too implicit a confidence in my judgments, where it may be my misfortune to condemn. My hand has faithfully drawn what my eye beheld; but the ſight may be jaundiced, and, in that caſe, the picture will be incorrect." P. iii.

The great variety of matter which theſe Letters contain makes it rather difficult to ſelect a ſpecimen. Perhaps, however, the account of the promenade to Long Champ, deſcribes a matter as ſingular, and as little known in England as any part of the book.

"Paris, April 16, 1802.

"MY DEAR SIR,

"All Paris has been alive for the laſt three days. Can you gueſs the reaſon? Perhaps you will imagine, that the inhabitants, rouſed from the ſtate of lethargy, into which they have for ſome time back been plunged, are beginning to give ſincere but tardy marks of joy, at the re-eſtabliſhment of internal order, and external peace. Not at all, my good friend. A ſubject, much more intereſting to the Pariſians, is the cauſe of the ſhow and gayety ſo generally exhibited. Know, then, that "Long Champ" has begun! I muſt now, like other learned commentators, explain my explanation.

"Long Champ" is the name of a village, ſituate on the other ſide of the "Bois de Boulogne," of which latter place I ſpoke to you in a former letter. In this village ſtood an abbey, or church; and one of the holy fathers, ſome hundred years ago, had a voice of ſuch extraordinary ſweetneſs, that, when high maſs was performed, crowds of Pariſians flocked to hear him. His popularity was not confined to the lower claſs, and the *nobleſſe* ſhared the curioſity of the public. The faſhion of going to Long Champ ſo rapidly increaſed, that, in a ſhort time, it was no uncommon thing to ſee whole ſtrings of ſplendid carriages at the door of the convent. The road to this village became the favourite ride, and vanity ſoon diſcovered, that it afforded an excellent opportunity of diſplaying all the varieties of dreſs, and all the pomp of equipage. In the courſe of a few years, it became an eſtabliſhed cuſtom, at this particular period of the year, to make, during three days, not an humble pilgrimage, but a ſplendid proceſſion, to Long Champ. The maſs and the ſinger were ſoon forgotten; but the *promenade* continued, and increaſed every year in the magnificence of parade. To appear, on this occaſion, with becoming grandeur, the haughty, but often diſtreſſed noble, would, for months beforehand, deprive himſelf of his ordinary comforts. To rival "les dames de bonne compagnie" in richneſs of dreſs, in ſhow of equipage, and blaze of diamonds, was the grand object of the admired *belles* of the opera-houſe; and the means of doing ſo, was the exacted price of thoſe ſmiles, which the well beneficed prelate, or the wealthy *financier*, were ſometimes permitted to enjoy. The *Bourgeoiſe* and their wives appeared in their humble *cabriolets*, but the former wore their Sunday apparel; and the latter were loaded with all the tinſel finery, which, during

during the courſe of the year, they had been able to collect. The common people, or *la canaille* (as they were then indignantly called), were equally fond of this proceſſion: and, at the riſk of being run over, crowded and completed the ſhow, ſome dreſſed in tattered regimentals, ſome in faded ſilk coats, and ragged embroidered waiſtcoats, and others with bag-wigs and wooden ſhoes.

"Such was the cuſtom during "l'ancien régime." The amuſements of the French vaniſhed with their old political inſtitutions, and "horrendum dictu," Long Champ was long unobſerved.

"Robeſpierre, and after him the directors, forbade every thing which bore the leaſt reſemblance to the cuſtoms of former times; but when Bonaparte came into power, the ſyſtem was inſtantly changed, and the people, left to follow their own inclinations, greedily returned to all their former diverſions. "Long Champ" was of the number; and, ſince the 18th of Brumaire, it has been gradually recovering its ancient magnificence. This year, from the re-eſtabliſhment of peace, and the confluence of foreigners, it was expected to be finer than ever; and vaſt preparations have, during ſome weeks paſt, been making. Milliners tortured their fancy to invent new faſhions; mantua-makers paſſed whole nights without ſleep, in executing the orders which they had received; coach-makers exerted themſelves with all the art of their trade, and all the vanity of their country, in endeavouring to imitate the carriages of the Engliſh; horſes were ſent for from every part of the world; regiments of tailors were employed in making coats for the *beaux*, habits for the ladies, and laced jackets for their grooms; ſtrings of boots were ſeen dangling on the backs of porters in every quarter of the town; ſaddles were as much in requiſition, as if a great military project, by the means of cavalry, had been in agitation; and I have been confidently aſſured that no leſs than three thouſand pair of leather breeches were ordered on the occaſion.

"In conſequence of theſe active preparations, and of "Long Champ" having been, for ſome weeks back, infinitely more the ſubject of converſation than either the peace, or the re-eſtabliſhment of religion, I expected, at leaſt, a very brilliant ſight. I muſt ſay, I was diſappointed. The only thing which pleaſed me very much, was the buſtle which it produced in the town, and the gaiety with which it animated the faces of the Pariſians. For three days, every vehicle in the ſhape of a carriage, and every animal which claimed the name of horſe, has been dragged into uſe, and become part of the proceſſion. About two o'clock, a military guard was poſted at the beginning of the Champs Eliſées, to preſerve order, (for nothing here is done without ſoldiers); and from that hour, till ſome time after ſunſet, the crowd gradually increaſed. At three, the line of carriages reached from "la place de la Concorde" to the "Bois de Boulogne;" and, of courſe, there were frequent ſtoppages, even at the beginning of the *promenade*. The road not employed in this manner, was filled with equeſtrians of all ranks, and the walk on both ſides was equally thronged with paſſengers on foot. There were ſome few elegant Engliſh equipages, well appointed, and others ſpoiled, by the ſhabby appearance of the ſervants, or the extreme badneſs of the horſes. The French coach-makers, in one or two inſtances, ſucceſsfully imitated the faſhions of London; but, generally ſpeaking, the attempt only

ſerved

ſerved to prove the vaſt diſtance which exiſts between the two countries, in the art of conſtructing carriages.

"Mixed with "les voitures *à l'anglaiſe, ou véritablement anglaiſes*" were ſeen old faſhioned *berlins*, family coaches, and ſuperannuated *cabriolets* of all deſcriptions. Phaetons, gigs, curricles, and whiſkies, completed the proceſſion. Among the horſemen were ſeen a few returned emigrants, who had ſo well copied the dreſs of our young men of *ton*, that they might have been miſtaken for the beaux of Bond-ſtreet; but the greater number (*malgré* their leather breeches and boots, their blue frocks and high crowned hats) betrayed the forgery, by the prepoſterous addition of ear-rings, coloured capes, or pointed toes. The ladies appeared in every variety of clothing. Some, who ventured to be their own charioteers, aſſumed the neat and appropriate dreſs of an "amazone," or habit. Others, decorating, and concealing as little as poſſible, the charms of their perſon, ſhone in all the brilliance of their evening apparel. Worked gowns, laced caps, and ſhowy turbans, were ſometimes exhibited from the windows of hackney coaches; and a dirty buggy had, not unfrequently, the honour of conveying three or four damſels, whoſe *coſtume* would not have been unſuited to the firſt heroine of the ſtage. It is impoſſible to deſcribe, or convey, the faineſt idea of the groteſque figures which appeared on this occaſion; and, notwithſtanding the trouble and expence to which ſo many individuals had expoſed themſelves, by the purchaſe of new carriages, new liveries, new horſes, new dreſſes, and laſt, not leaſt, new leather breeches, the whole appeared to me but a ſhabby exhibition, and dull amuſement.

"Moving, in ſlow proceſſion, to the other ſide of the *Bois de Boulogne*, during five or ſix hours, conſtituted the whole pleaſure of this vaunted *fête*. There were certainly ſome elegant carriages, and ſome handſome horſes; but the number was too inconſiderable to make amends for the crowd of thoſe of a contrary deſcription. Nothing could be more tireſome than ſitting in one of theſe vehicles, as they were compelled, every inſtant, to ſtop, on account of the lengthened line, which increaſed every moment. Perſons on horſeback were equally ill off, as it required the utmoſt care to avoid being driven againſt the wheels of the carriages; and as for the pedeſtrians, they were almoſt buried in a volley of duſt.

"Such is the celebrated promenade of Long Champ, which, though an annual feſtival, appears to me a wretched and pitiful imitation of Hyde-park on an ordinary Sunday. Yet the French are delighted with their amuſement; and in returning this evening, I heard on every ſide, "Quel beau ſpectacle! quelles jolies voitures! quels magnifiques chevaux! quelle belle parure! Vraiment c'eſt charmant!" P. 205.

This letter concludes with ſome remarks on the ſtrong deſire of the French to adopt Engliſh faſhions, which has now perhaps received a check, from the new conteſt in which we are unfortunately engaged. Our readers will probably agree with us, that a writer who can deſcribe with ſuch clearneſs and vivacity as appears in the foregoing ſketch, is well qualified to communicate his obſervations on a foreign country.

ART. XVI. *The Anniverſary Sermon of the Royal Humane Society, preached at Groſvenor Chapel, April* 4, *and with local Alterations at Holy Roods, Southampton, June* 20, *and at St. Helier's, in the Iſland of Jerſey, July* 18, 1802. *By R. Valpy, D. D. F. A. S. Rector of Stradiſhall, Suffolk, and Maſter of Reading School. To which is added, an Appendix of Miſcellaneous Obſervations on Reſuſcitation by the Society.* 8vo. 68 pp. 1s. 6d. Rivingtons, Pridden, &c. 1802.

IN this diſcourſe, which is dedicated to the King, there are many ſtriking paſſages; but as we are convinced, on a repeated and attentive peruſal, that the ſcriptural facts, on which the whole is founded, do not authorize the concluſions drawn from them, we ſhall devote a little more ſpace to the review of this article, than we can uſually allow to a ſingle ſermon.

The text is 1 Kings xvii. 22, the hiſtory of Elijah's raiſing the widow's ſon. Some introductory remarks on miracles conclude with this obſervation, that in raiſing the dead, that "greateſt of all miracles," "ſecondary means were employed" by the Prophets and Apoſtles, "as humble, but ſignificant, *auxiliaries* of the Almighty hand, which guided the operation." Conformably to this hazardous poſition, Dr. V. thus introduces his main ſubject: "Elijah—mark the proceſs inſpired by the goodneſs of God!—Elijah *laid the child upon his bed; he ſtretched himſelf upon the child three times*," &c. "We cannot but perceive," he ſays, "in the human means, which the Prophet was directed by holy inſpiration to employ, the principle, diſplayed to future ages, of reviving thoſe who were apparently dead." It is, we believe, no where ſaid, that theſe "human means" were inſpired; and, of the two, it ſeems quite as ſafe to deny the inſpiration of them, as to admit they were inſpired, and then deduce from them the alledged inference. It might indeed happen, as hints of diſcovery are often taken from remote circumſtances, that the inventor (whoever he was) of the art of reſuſcitation caught his firſt idea of the proceſs, by reading this hiſtory of Elijah. But as that is not ſaid, we ſuppoſe it was not the fact; nor, if it had, would that entitle the art to the high character of "a divine origin," (p. 9) unleſs "the firſt principles" of it were at once "inſpired," (p. 41) and intended for the purpoſe for which they are now uſed. This point then let us examine.

The afflicted mother applied to the Prophet ſojourning in her houſe, as ſoon as "there was no breath left in" her ſon. And he ſaid unto her, give me thy ſon. And he *took him out of her*

her boſom." The child therefore was not *cold;* there was no warmth to be rekindled, nothing to be done in the ordinary way, when the Prophet "ſtretched himſelf upon the child three times." Proſtration was the moſt humble and earneſt poſture of prayer, and three times was the appropriate number in praying, as the Prophet now prayed, for a temporal bleſſing, if the petition were not granted ſooner. But that three proſtrations on this infant had any natural efficacy in reſtoring life, there is no more reaſon to imagine, than to ſuppoſe that ſeven ablutions in Jordan had power to cleanſe the leproſy of Naaman; whoſe cure would have been accompliſhed with a ſingle waſhing, or a ſingle word, had the holy Prophet ſo commanded it. To preclude for ever all attempts, however well intended, to compromiſe human means and divine operation in this matter, it is expreſsly ſaid, "the ſoul of the child *came into him again.*" Though but recently dead, therefore, he was actually dead; there was a real ſeparation of ſoul and body; and in ſuch a caſe all reſuſcitative arts are vain.

"The next inſtance of preternatural recovery," (p. 5) is the Shunamite's ſon, 2 Kings iv. 18, &c. He died at noon, and lay dead while the mother went, with what ſpeed ſhe could, but upon a ſlow beaſt, from Shunem to Mount Carmel, a diſtance of near thirty miles, and returned. When Eliſha therefore ſtretched himſelf upon this child, not certainly, we may preſume, before noon the next day, "the fleſh of the child," having been dead ſo long, "*waxed warm;*" but, as Biſhop Patrick juſtly obſerves, "not from the external heat of Eliſha's body, but from an inward principle of life, which was reſtored." For, on this return of warmth, Eliſha did not, as the Humane Society direct, "employ the reſuſcitative proceſs in a more *gentle manner.*" P. 62. Inſtead of this, he went down from his chamber, where the child was laid, "and walked in the houſe to and fro; and" then "went up" again. Had mere nature been at work, this intermiſſion would have defeated the purpoſe; but a power ſuperior to nature performed the whole; and although in this inſtance it operated gradually, as when our bleſſed Lord healed a blind man alſo gradually*, it was not therefore the leſs miraculous and divine.

The third caſe is that of Eutychus, Acts xx. and we are told, p. 6, "the ſame invigorating warmth was equally bleſt with the divine influence." But here there was nothing for "warmth" to accompliſh; for the body of Eutychus was not *cold.* St. Paul went down immediately, as is evident

* Mark viii. 23–25.

from

from what follows: for he came up again, and broke bread (adminiſtered the Lord's ſupper;) and ſtill day was far off, though the accident ſeems not to have happened till midnight.

On ſuch ſlender grounds has Dr. V. attributed to divine inſpiration a diſcovery, which ſeems ſo completely within the reach of man's ordinary powers; being in fact little more than an extenſion and improvement of what, in many caſes, had been practiſed for ages. It is true, indeed, in one ſenſe, that every uſeful and ornamental art is of heavenly origin, as heaven beſtows the faculty and aids the operation by which they are diſcovered; but unleſs, as ſome have thought, letters were firſt learnt from the two tables inſcribed with the finger of God, perhaps no art can be named which was taught by immediate communication from above. Had Elijah, whether θεοδίδακτος, and inſpired herein or not, thought there was any real efficacy in what he did for the recovery of ſuſpended animation, he would have taught others to do the ſame; and the Humane Society would have been "a jewel in the crown" (p. v.) of the Kings of Iſrael, and not of Great Britain. Dr. V. ſeems to fancy "ſomething like a new argument is thus obtained for the truth of inſpiration," (p. 8;) inſtead of which, we fear a dangerous handle is given for objections againſt it, by depriving it of ſome of its moſt ſplendid miracles; for, though Dr. V. makes his "auxiliaries" do perhaps only half the work; another, who is not, as we are ſure he is, a friend to revelation, will make them do the whole; and, if we concede his premiſes, it will not be eaſy to reſiſt the concluſion to be drawn from them; but the premiſes, as we have ſeen, originate in imagination or inadvertence, and have no real foundation in the word of God.

At p. 6, we have this note: "It is remarkable that St. Peter, who had been the diſtinguiſhed companion of our Saviour, and had received his apoſtolical commiſſion directly from his divine maſter, is enabled to raiſe the dead by the efficacy of prayer alone." (Acts ix. 40.) The fact is true; but the contraſt implied between St. Peter and St. Paul is utterly inadmiſſible. He who was "an Apoſtle, not of men, neither by man, but by Jeſus Chriſt" (Gal. i. 1,) perſonally revealed from heaven to convert and appoint him, "was not a whit behind the very chiefeſt Apoſtles," 2 Cor. xi. 5; and he performed miracles as numerous and illuſtrious as were ever wrought by man. The reaſon of the difference in the reſtoration recorded Acts ix. (if reaſons muſt be ſought) will be found, not in any ſuperiority of the agent, but in other circumſtances of the caſe; as will be evident to any ſerious perſon who reads the narrative;

narrative; and to the conſideration of ſuch perſons, with all reverence, we leave it.

We have a long note, p. 10—13, to obviate "an argument in favour of Materialiſm, pretended to be derived from (ſuppoſed) inſenſibility" during "a ſtate of ſuſpended animation." The reaſoning of Dr. V. may be valid perhaps againſt thoſe who aſſume the fact, which, being merely negative, cannot be proved; but, as perſons in ſleep, and perſons who have ſuſtained a concuſſion of the brain (we ſpeak in both caſes from actual knowledge and experience) will anſwer queſtions, and converſe rationally, and yet afterwards remember no more of what paſſed, than if a total vacuity of ideas had intervened; the far more probable hypotheſis is, that all the imagined inſtances of inſenſibility are interruptions of memory only, not of thought.

There are many other marks of haſte in this diſcourſe, leſs important indeed, yet ſuch that ſome of them require to be noticed. "*Aſcends* the chamber," p. 2, is injudiciouſly written for "enters," as we do not know that it was an upper room; and the upper room, when there was one, was uſually devoted to other purpoſes. "*In* the city of Nain," ib. They did not bury in cities. The "ſad proceſſion" was already without the city gate; Luke vii. 12. "The *ſhroud* was *unbound*," p. 3; a confuſion of ancient and modern uſage; but Lazarus, here ſpoken of, was actually "*bound* hand and foot with *grave clothes*, and his face was *bound about* with a napkin;" John xi. 44. It is not eaſy to ſay in what ſenſe Dr. V. uſes the word "inconceivable;" "the mind is—indeſtructible, but by an *inconceivable* exertion of omnipotence;" p. 12, note. The act of annihilation, though it may be improbable or incredible, is quite as "conceivable" as the act of creation; nor is "raiſing up the dead," p. 2, at all more "inconceivable," though perhaps more "aſtoniſhing," than giving ſight to the blind.

It hurts our feelings not a little, to ſee "reſuſcitation," and other appropriate terms of the Humane Society, repeatedly applied, pp. 4, 7, 9, &c. to the real miracles of ſcripture; but this was the natural conſequence of the unfortunate and fundamental miſtake of this diſcourſe, that thoſe miracles were really, though but in part, inſtances of reſuſcitation. A lax mode of quotation, too common with ſome divines, is a great blemiſh in this Sermon. "Overcome the world," p. 3, is changed from a moral or religious to a phyſical victory; and the ſubjection of all things to Chriſt by the Father (1 Cor. xv. 24, &c.) is transferred to Death, p. 43, one of thoſe ene-

mies that ſhall be ſubdued by him. Many other inſtances occur, but perhaps not altogether ſo exceptionable as theſe. The Sermon concludes with a Prayer to the "God of power and mercy," which is rather too long, and begins inauſpiciouſly, "Bleſs—the *glorious* cauſe;" for man certainly, in the very beſt cauſe, has no room to "glory" before God; and much leſs (if that were poſſible) to be compared, and as it were equalled with God, as he indirectly is, in one incautious ſentence ("You claim", &c. p. 37,) which we forbear to tranſcribe.

From theſe neceſſary ſtrictures, we turn to the more pleaſing taſk of commendation; to which many paſſages in this Sermon are juſtly entitled. It is written with great animation, and we have no doubt was delivered with correſponding energy and pathos, as might be expected from Dr. V. who has experienced in his own family "the happy effects of the reſuſcitative proceſs (p. 25, note) and has himſelf been the inſtrument of ſaving three eminent characters—a diſtinguiſhed naval commander," a ſkilful phyſician, and an exemplary divine (p. 19, note). It is a conſolatory fact, p. 30, repeated from Dr. Gregory's Sermon in a former year, "that, in the number of ſuicides, who have been ſaved by the Humane Society, not one" has repeated the deſperate deed.

After this long critique, we muſt content ourſelves with a ſhort extract. The following illuſtration, from p. 18, is equally juſt, ſtriking, and ingenious.

"When you ſave a fellow-creature from periſhing, it is not in calculation to know what benefit the world may receive from that pious action. When Pharaoh's daughter reſcued Moſes from the waters of the Nile, ſhe little thought that her charity gave a legiſlator to the people of God."

ART. XVII. *The Hiſtory of England, from the Acceſſion of King George the Third, to the Concluſion of Peace in the Year One Thouſand Seven Hundred and Eighty-three. By John Adolphus, Eſq. In Three Volumes.* 8vo. 1l. 11s. 6d. Cadell and Davies. 1802.

NOTHING could be more delightful than hiſtory, well arranged and well written, were it poſſible to obtain it uncontaminated with error or with paſſion; or in any great degree approaching to that purity, in which it forms the ſubject of moſt pleaſing contemplation to the ſpeculative mind. Hiſtory ought to be the daughter of Truth and Memory; but a

ſpurious offspring of very different parents is frequently impoſed upon the world under her name. The ſources of involuntary error are numerous, and for their effects a candid allowance muſt be made; but the miſrepreſentations of paſſion and party ſpirit, which particularly affect recent hiſtory, are much more odious and pernicious; nor is it eaſy to aſſign a limit to their operations.

It was become extremely neceſſary that the hiſtory of the preſent reign ſhould be purified by paſſing through an uncorrupted channel. The principal work which aſſumes the pretence of being ſuch a hiſtory, is a ſectarian and party effuſion, full of the moſt virulent abuſe, and daring miſrepreſentations. While it ſtood alone, it could not fail to have ſome currency: and the ſilence of thoſe who were able to give juſter views began to be a public crime. Αἰσχρὸν σιωπᾶν. Sincerely therefore did we rejoice to find that this undue ſilence was broken at length, by a perſon ſo well qualified to ſpeak with good effect as Mr. Adolphus. Let us recall to our readers a former work of this author, entitled "Biographical Memoirs of the French Revolution *," in which, with great ability, collecting every where from the moſt authentic ſources, and ſubjoining uniformly a full reference to his authorities, he gave the only accurate hiſtory yet extant of thoſe tremendous times, and the principal agents in them. The aſſiduity with which he had there examined and ſifted truth from falſehood, in a period ſingularly marked by miſrepreſentation, appears in every page of his work, and muſt enſure to him the confidence of every fair and candid reader. The ſame talents and laudable exertion, applied to the part of Engliſh hiſtory here undertaken, will produce undoubtedly a picture very different from ſome that have been audaciouſly exhibited; and muſt entitle the author to the gratitude of all who value truth and juſtice more than party declamation.

Whoever reads the Preface which this author has given to his work, will be convinced, if he be a perſon of competent judgment, that he has well conſidered and appreciated the proper objects of hiſtory, and the duties of an hiſtorian. He does not overlook or diſguiſe the difficulties of his own particular taſk; and he ſtates them with the ſpirit of a man who has earneſtly endeavoured to ſurmount them. He diſtinguiſhes properly between a real hiſtory, defined as "Philoſophy teaching by Example," and "*an Hiſtorical Eſſay*, in which the writer aſſuming the part of a diſputant, bends facts, characters

* Noticed Brit. Crit. vol. xiii. p. 503.

and circumſtances to his own views; falſifies, ſuppreſſes, or perverts them, to ſuit his purpoſes, and inſtead of informing, ſeeks only to perſuade, ſeduce, or corrupt the reader." He objects with ſound judgment to thoſe writers who are redundant either in praiſe or cenſure, and who, to juſtify theſe extremes, imagine for their perſonages an uniformity in virtue or vice which belongs not to human nature. He avows, with a ſpirit which we alſo have always been anxious to manifeſt, a regard for the conſtitution of this country, *both in church and ſtate;* which he conſiders "not as a project, but as an eſtabliſhment, entitled to veneration from every obſerver, and to ſupport from all thoſe who are partakers of its bleſſings." In conſequence of theſe feelings, he further writes what we are truly happy to tranſcribe and aſſert, as equally our own ſentiments.

"I have never been able, nor has the courſe of my reading given me the inclination to coincide with thoſe authors or orators, who are pleaſed to inveigh, with almoſt indiſcriminate ſeverity, againſt the foreign and domeſtic government of Great Britain. Theſe highly ſeaſoned invectives may be gratifying to ſome readers; and to them the more plain, tranquil narrative of undiſguiſed fact may ſeem inſipid: but reputation derived from ſuch ſources has never been the object of my deſire; I confine myſelf with ſtrict forbearance to the paths where I expect to find certain truth, and do not, in order to be thought courageous, attack, where I am ſure not to be encountered, nor calumniate thoſe whom ſtation, circumſtances, time, or death, render undeſirous or incapable of reſentment. Far from envying the applauſes obtained by thoſe diſciples of Therſites, who claim the merit of wit and courage by rancorous abuſe on the ſovereign, government, and conſtitution of the country; I can without heſitation declare my opinion, that in the period on which I have written, the throne has been filled by a monarch who has ſought the love of his ſubjects through the means of public ſpirit and private virtue; and who has tempered a noble deſire to preſerve from degradation the authority he inherits, with a firm and juſt regard to the conſtitution and liberties which conducted him to the throne, and which will ever form its beſt ſupports. Far from thinking that the aims of ſucceſſive adminiſtrations have been directed to overthrow the liberties and conſtitution of the country; I am perſuaded that liberty has been better underſtood, and more effectually and practically promoted during this period, than in any which preceded; and that the affairs of government have been always honeſtly, though ſometimes imprudently, and in the conſpicuous inſtance of the American war, unſucceſsfully adminiſtered." P. viii.

After this very honeſt and very Engliſh declaration, the hiſtorian proceeds to give a ſketch of the nature of his labour too honourable to be ſuppreſſed, and at the ſame time too modeſt to give offence to any reader.

"But whatever credit may be given, or whatever cenſure directed to the motives or intention of an hiſtorian, the information he imparts will

will contribute more than any other cauſe, to the permanent eſtabliſhment of his character. Opinions vary, fade, are forgotten; applauſe and blame are transferred from public characters according to the mutability of general opinion; but the narrative of facts will ever claim attention; and the hiſtorian who has beſtowed the greateſt portion of diligence and judgment on this part of his ſubject, will be moſt permanently eſteemed. In the honeſt hope of this approbation, I have exerted every faculty of my mind; adverted to every attainable ſource of intelligence within my knowledge, and omitted no labour of inquiry or compariſon, to furniſh a performance ſatisfactory to the reader and creditable to myſelf.

"For the general maſs and outlines of events, I have explored with diligence the diurnal, monthly, and annual ſtores of information; repoſitories in which, if there is much to reject and contemn, there are alſo copious, uſeful, and certain details, important records of ſentiments, tranſactions, and publications, and an ample ſtock of indiſpenſable information, though not in itſelf ſufficient to form the materials of hiſtory.

"In aid of theſe, I have referred to an ample collection of pamphlets, narratives, hiſtorical and political tracts, which the freedom of the preſs has copiouſly afforded in gratification of the public curioſity.

"In teſtimony of the authenticity of my narrative, I have been ſcrupulouſly exact in citing my authorities generally at the page, but at leaſt at the chapter or ſection of the works referred to. In this I conſulted my own reputation, not for extenſive reading, but for veracity of narration; for had an oſtentation of labour been my object, I could eaſily have ſwelled into tediouſneſs the catalogue of works I have been obliged to peruſe, without deriving from them any fact ſufficiently important for commemoration." P. ix.

A few more details, with thanks to the perſons from whom he has principally derived aſſiſtance, conclude a Preface, which is well calculated to ſecure the confidence of the reader, and not leſs to evince the good ſenſe and talents of the writer.

Of the three volumes of the preſent hiſtory, the firſt proceeds as far as the year 1772; the ſecond continues the narrative to 1777, a ſhort period but filled with the events of an extenſive war; the third is carried on to 1783, which terminates the profeſſed plan of the work. A few plates are inſerted, conſiſting of portraits of the moſt remarkable perſonages, but not calculated by number or execution greatly to enhance the value of the volumes. Theſe indeed are adjuncts in which the bookſeller is probably more concerned than the author.

Clearneſs of narration is a quality of primary neceſſity in hiſtory, and it appears to have been ſucceſsfully ſtudied by the preſent writer. The concluding tranſactions of the war which ſubſiſted at the King's acceſſion; the arrangements for peace; the

the formation of parties at home, and more particularly the origin and progreſs of the diſcontents beyond the Atlantic *, ſoon give him an opportunity to exemplify his powers of ſelection and arrangement, the clearneſs of his views, and the ſoundneſs of his opinions. The principal diviſions of his ſubject are opened by ſuch a retroſpect of prior tranſactions as enables the reader to enter upon them, with diſtinct conceptions of their actual ſtate. This may be properly ſhown by taking as a ſpecimen the opening of the tenth chapter, which treats of India.

"The events of the laſt war, the convulſed ſtate of India, and ſome recent tranſactions, produced a material change in the nature and objects of the Eaſt India company: a commercial ſociety was raiſed into a territorial power, and inſtead of depending on the native princes for protection, or permiſſion to exerciſe commerce, became regulators of their politics, and arbiters of their deſtiny.

"Such a change, which gave unbounded wealth to numerous individuals, and ſo large a ſhare of importance to a chartered commercial aſſociation, could not fail of exciting the attention of the public; and the affairs of the Eaſt India company, from an early period of the preſent reign, formed a leading ſubject in the contemplations of ſtateſmen, and in the ſpeculations of politicians.

"The acquiſition of territorial power in India, by the European traders, was of recent date, and originated with the French. Dupleix, the governor of their forces in India, about the year 1748, was anxious to ſecure to his country the commercial and political advantages ariſing from the poſſeſſion of a landed ſettlement. He commanded a larger number of troops than was uſually employed by the Europeans in India; and having aſcertained the diſpoſitions and intereſts of the native ſovereigns, commenced the execution of his magnificent project. The ſubahſhip of the Deccan, and the nabobſhip of the Carnatic, both becoming vacant, he eagerly embraced the favourable opportunity of raiſing two princes to thoſe ſituations, from whoſe gratitude, dependency, or feebleneſs, he formed the greateſt expectations. By the exertions of Dupleix, Salabat Jing was made a ſubahdar of the Decan, and Chunda Saib nabob of the Carnatic.

"Since the death of the great emperor Aurengzebe †, the Mogul empire had been torn by domeſtic diſtractions, and deſolated by ferocious invaſions; and the circumſtances in which it was placed at this period, were peculiarly favourable to the deſigns of Dupleix. The people of Delhi were not recovered from the dreadful devaſtations of Nadir Shah, the Perſian ‡, when new irruptions ſucceeded, and the

* To the account of the *declaratory act*, under the Rockingham adminiſtration, in page 234, we can ſupply a curious illuſtration, in an epigram hitherto perhaps unpubliſhed, of a contemporary wit, Mr. Robert Vanſittart, of All Souls, Oxford.

"Tis enough to declare, which you may without ſhocking 'em,
That the nation's aſleep, and the miniſter's *Rocking 'em.*

† In 1707. ‡ In 1738.

authority

authority of the deſcendants of Timur was reduced to the loweſt ebb, by the aſſumed independence of the governors of provinces, who refuſed to yield tribute, or own ſubjection, to the monarch from whom their power was originally derived. Theſe claims of independence began in the reign of Mahomed Shah*. The weakneſs of his ſucceſſor Ahmed Shah, combined with the embarraſſments to which he was ſubjected from the formidable attacks of Achmet Abdalla, a fortunate and valiant rebel, afforded the different ſubahdars and nabobs the means of conſolidating their power, and rendering themſelves ſuperior to control†.

"In the early years of Ahmed's reign, Dupleix firſt exerted himſelf in obtaining territorial poſſeſſions in Hindoſtan, and for that purpoſe diſpoſed of two governments to princes whom he employed as mere engines to forward the ſchemes which flattered his ardent imagination.

"His views were fully anſwered by the ceſſion of Pondicherry, Maſulipatam, and various provinces and iſlands, which made the French Eaſt India company maſters of the coaſt for the ſpace of ſix hundred miles, and put them in poſſeſſion of a tract of country more extenſive than all the dominions which their king poſſeſſed in Europe. Theſe important acquiſitions increaſing the ambition and cupidity of the French, they meditated a monopoly of all the Indian commerce, and formed projects for the expulſion of the other European coloniſts‡.

"But the acquiſition of ſuch great advantages by a power ſo reſtleſs and intriguing as France, could not be regarded with indifference by the other European nations, who were equally intereſted in maintaining a certain ſhare of influence in India, and who ſaw with regret and terror the progreſs of a ſcheme which tended to make the whole Mogul empire a dependency of France.

"Hoſtilities were ſoon commenced between the French and Britiſh forces; but the two countries being then at peace they did not engage as principals, but merely as auxiliaries to the different potentates of India§, whoſe quarrels they affected to eſpouſe for the ſake of concealing their own views. In oppoſition to Chunda Saib, whom Dupleix had nominated nabob of the Carnatic, Saunders, the Engliſh governor, ſet up Mahomed Ally, and in the names of thoſe two native princes, the European rivals fought to diſtreſs and ſubdue each other‖.

This war was carried on with uncommon vigour, and with various ſucceſs, for ſix years; when efforts were made, by the cabinets of London and Verſailles, to terminate hoſtilities, which it was ſuppoſed could not be much longer confined to the continent of Aſia. The baſis of the propoſed accommodation was a project for eſtabliſhing a perfect equality of territory, of ſtrength, and of trade, on the coaſts of

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* He died in 1747.

† Dow's Hiſtory of Hindoſtan, vol. ii. Appendix.

‡ Raynal's Hiſtory of the Eaſt and Weſt Indies, vol. ii. b. 4. Lord Clive's Letter to the Proprietors of India Stock, 1764, p. 4.

§ Hiſtory and management of the Eaſt India Company, p. 110.

‖ In 1750. See Lord Clive's Letter to the proprietors of India Stock, p. 5.

Coromandel

Coromandel and Orixa. The terms were arranged between general Saunders, and M. Godeheu, but had n t yet received a final ſanction in England and France, when war was d clared between thoſe countries, in conſequence of diſputes relative to America*.

" Dupleix was now removed, and *replaced by*† the unfortunate Lally; the flames of war again raged in India, and the Engliſh, after ſuſtaining many reverſes, finally ſucceeded in reducing every place poſſeſſed by the enemy, whoſe power, after the capture and deſtruction of Pondicherry, ſeemed to be irretrievably loſt.

" Such was the ſituation of Great Britain and France, with reſpect to their Indian territories, when the treaty for peace was commenced in 1762. The importance of the acquiſitions made by the Engliſh East India Company were fully appreciated by the miniſter, and he was properly tenacious of their intereſts. At an early period of the negotiation, he applied to the court of directors for inſtructions in ſettling the affairs of India‡. Before the court gave the required determination, the duke of Bedford ſigned the preliminaries; and an article contained in them relative to the Carnatic, appearing to lord Bute ſubverſive of the benefits to be expected from the ſucceſſes of the Britiſh arms; he immediately informed the duke it was inadmiſſible. " Worn out," he ſaid, " as we are, and loaded with debt, we muſt however continue the war, if that article is not altered." This reſolute remonſtrance had the deſired effect; the treaty was reviſed, and rendered agreeable to the East India company§.

" Yet lord Clive animadverted on this part of the treaty with ſome diſapprobation. He admits that it is calculated to ſecure to the company the benefits they had a right to expect from their general's ſucceſs, and that upon the whole it is highly advantageous; but he expoſes ſome geographical and topographical errors, and condemns the manner in which Salabat Jing and Mahomed Ally are acknowledged, as pregnant with future hoſtilities‖." P. 245.

On the other hand, an occaſional pauſe, to reflect briefly on what has been actually a part of the hiſtory, is an artifice of diſtinct narration which this author has not neglected. We ſhall inſtance this in a paſſage pleaſing to us on many accounts.

" At the diſſolution of the firſt parliament called by George III. the aſpect of affairs preſented no conſolatory views to his mind. The king, from the beginning of his reign, had manifeſtly ſought the advantage and honour of his people; yet ſuch were the effects of a conſtant and acrimonious oppoſition, that not only the prudence of his meaſures, but the purity of his intentions, was doubted. At his acceſſion he found a large portion of his ſubjects, conſpicuous both for property and talent, excluded from all ſhare in the government, and by

* Raynal's Hiſtory of the Eaſt and Weſt Indies, vol. ii. b. 4.

† A Galliciſm. To be *replaced by*, means in Engliſh, to be reſtored to his former place, by the perſon mentioned. In French it means, as here, to be *ſucceeded by*.

‡ Smollet's complete Hiſtory of England, vol. xvi. p. 209.

§ From private information.

‖ Lord Clive's Letter, &c. p. 9.

an affected ſtigma rendered incapable of enjoying confidence, or *rendering* ſervice to the crown. He relieved them from this proſcription, and ſought, by aboliſhing party and national diſtinctions, to reign, indeed, king and protector of all his people. This meaſure, ſo wiſe and juſt in itſelf, was productive of endleſs feuds and jealouſies. Every introduction of a new ſervant or family, occaſioned diſſatisfaction and diſguſt: the diſappointed formed new parties, avowed new principles, and ſought by every device to diſtreſs and impede the operations of government. Thus ſo many ſucceſſive miniſtries, who aſſumed the direction of public affairs, were all feeble and inefficient, while no ſingle oppoſition was in itſelf ſtrong or reſpectable. Every leader of a party commanded his ſhare of influence, which, joined to the influence reſulting from miniſterial ſituation, was ſufficient to procure a majority. But the parliament itſelf, delivered to ſo many oppoſite leaders, making laws in one ſeſſion, repealing them in the next; affirming a principle at one period, and retracting it at another; loſt much of the reſpect and confidence which ought to flow from the people to their repreſentatives.

"The king's benevolence was conſpicuous in every act which he performed or ſanctioned. He found the country at war: it was the firſt wiſh of his heart to reſtore the bleſſings of peace. In purſuit of this object, he made no ſacrifice of the national honour, but raiſed the glories of the country by a campaign of matchleſs vigour and ſucceſs. From this circumſtance reſulted much of the obloquy thrown on the peace: the proſperous progreſs of the Britiſh arms inſpired exaggerated hopes, and many who affected to deplore the miſeries of war, decried the peace becauſe it was not founded on principles which would have furniſhed an unanſwerable motive for future aggreſſion.

"Againſt the private life of the king, calumny itſelf could not diſcover an objection. Vice of every kind was not only unpractiſed, but diſcountenanced at court; and it was not poſſible to ſurvey without an accumulated ſenſe of reſpect and admiration, the firſt perſonage in the realm, the moſt conſpicuous in the performance of every ſocial law, and the moſt happy in the intereſting centre of a domeſtic circle.

"The king was a patron, and liberal encourager of the polite arts, and anxious to give them a permanent eſtabliſhment in Great Britain. At an early period of the reign, lord Bute aſſerted, from his own knowledge, that rewards would never be wanting, provided proper ſubjects occurred, worthy of the royal protection; and the inſtitution of the royal academy diſplayed at once the king's judgment, ſpirit, and patriotiſm.

"Notwithſtanding, however, his blameleſs life, and conſtant exertions to deſerve the affection of his ſubjects, the king was not happy. The unceaſing efforts of oppoſition in every part of his dominions, and the ſucceſs which attended thoſe inſidious and baleful endeavours, deprived him of a great portion of tranquillity. His firmneſs, fortunately, prevented him from relinquiſhing a mode of conduct which his judgment led him to adopt; but although he was enabled to break the firm eſtabliſhed phalanx, which, while it ſupported, obſcured the

throne, the ſtruggle was attended with many painful circumſtances." P. 360.

We ſhall here pauſe for the preſent, leaving on the mind of the reader an impreſſion which, at this moment, every Briton ought to cheriſh.

(To be continued.)

BRITISH CATALOGUE.

POETRY.

ART. 18. *The Triumphs of Poeſy: a Poem. By J. C. Hubbard, A. M. Author of Jacobiniſm, &c.* 4to. 20 pp. 2s. 6d. G. and W. Nicol. 1803.

The plan of this Poem is perfectly ſimple. It is a kind of regular Ode, in ſtanzas of ſix lines, celebrating a few of the principal poets of Greece, Rome, and England. The introductory part ſpeaks of the cloſe of the war, the proweſs of our countrymen, the revival of the arts; and then paſſes to the praiſe of poetry, its riſe and glories. The account of each poet is deſcriptive of his ſtyle and ſubjects. Let us take the celebration of Pindar.

" The adventurous Theban, from the Aonian ſpring
Aſpiring ſoars to meet the god of day;
In Glory's radiance dips his eagle wing,
And floats exulting on the dazzling ray;
The impaſſion'd bard! to whoſe rapt Muſe belong
All the proud pomp of verſe and energy of ſong.

Whether in lofty dithyrambic ſtrains,
He paints the Grecian boſom's throb for war
Or the fierce conteſts on the Olympian plains,
The flying courſer and victorious car,
The hero's glorious toils, the immortal prize,
That ſwells his glowing heart and lifts him to the ſkies." P. 8.

The plan of the Poem is defective, in not mentioning the writers of any country, except the three above ſpecified. The inſpired poetry of the Hebrew Prophets might at leaſt have ſupplied one ſublime ſtanza, had it been only to declare, why they were above being claſſed with common poets. The language is not devoid of ſpirit and energy; yet there is ſomething wanting to attract and gratify the reader. What is that ſomething?

ſomething? Perhaps it is a more artificial ſtructure of the whole deſign, a leſs expanſion of ſome ſubjects, and a greater variety of examples.

Mr. Hubbard has long been the declared author of a poem, which, for its poetical ſpirit and good principles, we praiſed two years ago, (vol. xviii. p 385;) and, by comparing the two productions, we are led to decide, that he has more ſkill, perhaps has had more practice, in the heroic couplet than in the Lyric ſtrain. We rejoice that, ſince his firſt appearance as an author, his merit has been noticed by a diſcerning patron, to whom he dedicates his preſent Poem.

ART. 19. *The Lyrics of Horace; compriſing his Odes, Epodes, and Secular Ode, in Engliſh Verſe; with the Latin Text reviſed and ſubjoined. Two Volumes.* 12mo. 15s. White. 1803.

Among the various attempts to exhibit the beauties of Horace to the Engliſh reader, this verſion of his Lyric Poetry is intended to produce it in a form as ſimilar as poſſible to the original. Its object, the author ſays, "is to give ſuch a tranſlation of the Odes of Horace, as may preclude the neceſſity of notes; putting the Latin, and the Engliſh reader, as it were, upon the ſame footing; and leaving them, on the ſuppoſition that they are equally inſtructed, to form their own comments." This is not clearly expreſſed; but by the work itſelf it appears, that the tranſlator endeavours to give an *exact* repreſentation of his author, leaving his meaning to be diſcovered by the ſame means which are required to illuſtrate the original. The plan perhaps could not be much better executed than by this evidently claſſical writer; but the plan is ſurely a bad one. The reſult of it is to produce an Engliſh book as difficult to be underſtood, or nearly ſo, as a Latin one, which will conſequently never be much ſought by Engliſh readers. Whether it may not, as the author ſuggeſts, be uſeful in ſchools, is a different conſideration. So much effort can hardly be required to aſſiſt ſchool-boys. The following ſpecimen will ſhow how difficult it is to read a tranſlation formed on this plan. It is from Ode 3, Book 1.

"The prudent God in vain
Earth ſevers *from* the unconnecting main,
If impiouſly our way
We urge acroſs the unpermitted ſea.
Man's race dares all that's bold,
Nor from the guilt forbidden can withhold:
Since Japetus' brave ſon
Heav'n's fire with impious fraud for mortals won;
Whence from its high domes torn,
Waſting diſeaſe, and fevers new were born;
While diſtant death whoſe pace
At firſt was ſlow, now runs a ſwifter race.
Vain Dædalus would try,
With wings unfit for man the vaulted ſky.
Herculean might its way
Forc'd to Hell gates: no toils mankind diſmay!

Our folly e'en would riſe
To ſcale the proud abodes of Deities;
Nor e'er will human pride
Let Jove his wrathful thunders lay aſide."

The tranſlator has not been contented with this degree of imitation. Of each Lyric metre employed by Horace, he has alſo given a kind of ſpecimen in Engliſh blank verſe, as near as poſſible to the meaſure of the original. We ſhould have thought that the very indifferent ſucceſs of ſo great a poet as Milton, in this attempt, would rather have diſcouraged than invited any other adventurer. But it is not ſo; and the

" Who now enjoys thee credulous, all gold,
Who always vacant always amiable
Hopes thee"—

is now rivalled by ſuch ſtrains as theſe:

" By all the Gods, pray tell,
Why Sybaris with love you to his ruin haſte!
Why Lydia does he ſhun
The Sunny Field, to duſt and heat habituated?
Why ſoldier-like not ride
Among his compeers, or the mouths of Gallic ſteeds
Breaks in with bitted reins?"

The misfortune of all ſuch endeavours is, that the ingenuity employed in them is lamentably waſted; more effort is required than is neceſſary for giving a tranſlation which ſhall have the ſpirit of an original, and after all, it is a picture traced with a ſtick, all freedom and beauty is gone, and it can neither be contemplated with pleaſure, nor comprehended with eaſe. We regret that ſo much ability ſhould be exerciſed on an attempt ſo hopeleſs. The Latin original is not *ſubjoined*, as the title ſays, but placed on the oppoſite page. The book is elegantly printed. The tranſlator's name does not appear.

ART. 20. *Beneficence; or, Verſes addreſſed to the Patrons of the Society for bettering the Condition and increaſing the Comforts of the Poor. By Thomas Alſton Warren, B. D. Fellow of St. John's College, Oxford, and Curate of Flamſted and Kenſworth, Hertfordſhire.* 4to. 2s. 6d. Rivingtons. 1803.

We commend, moſt unreſervedly, the kind and benevolent feelings of this writer; but we cannot, in juſtice, pay any particular tribute of praiſe to his poetical ſpirit or taſte. Yet we fear he will hardly thank us, for what is nevertheleſs of far the greateſt value.

ART. 21. *The Sacred Meditations of John Gerhard. Tranſlated into Blank Verſe, by W. Papillon, Clk. M. A. of Univerſity College, Oxford.* 8vo. 248 pp. Egerton and Scatcherd. 1801.

We grieve whenever our commendation is refuſed to the execution of any well-intended and pious work; but ſo it muſt be in the preſent caſe. " The tranſlator's Preface" gave us a hope of ſomething highly

highly reſpectable. We truſt with him, that, in every age, lovers of religious *poetry* may be found; but when the mereſt proſe is printed in the ſhape of poetry, and even not in the ſhape of it, for here are ſcarcely ten lines together of due meaſure; what elſe can religious perſons do, than lament that good intentions ſhould be ſo unfortunately counteracted by a miſtake of talents? Every page before us exhibits ſpecimens of this very proſaic poetry; but, from reverence to the ſubjects, we ſhall forbear to produce our proofs. We ſay nothing of John Gerhard and his rhapſodies; our buſineſs being only with his tranſlator. Yet let us honeſtly confeſs, that we have read no more than half a dozen of theſe Meditations; but whoever ſhall find himſelf able to read the remaining five and forty, and ſhall point out that number of tolerable lines, he ſhall have for his trouble, not only our beſt thanks, but alſo—our copy of the work.

ART. 22. *Glaſgow. A Poem. By John Mayne.* 12mo. 2s. 6d. Cadell and Davies. 1803.

Theſe lines have been partially publiſhed before in the Glaſgow Magazine; but happening to attract the notice and the praiſe of the late Dr. Geddes, the author was induced to extend them, and print them in their preſent form. How far the praiſe of Dr. Geddes may ſtamp a value upon this, or any other compoſition, we pretend not to ſay. We certainly think them agreeable and entertaining. We ſubjoin a ſpecimen.

"Wha'eer has dannered out at e'en
And ſeen the fights that I ha'e ſeen,
For ſtrappan laſſes, tight and clean,
May proudly tell
That ſearch the country, Glaſgow-Green
Will bear the bell.

There ye may find, in ſweetneſs rare,
The blooming roſe, the lily fair,
The winſome look, the graceſu' air,
The taſte refined,
And a' that can the heart enſnare,
In woman-kind.

Yet what avail'ſt to you or me,
How bonny, gude, or rich they be,
If when a lad wi' langing eie,
But mynts to woo,
They ſcornfu' toſs their head ajee,
And crook their mou," &c. &c.

ART. 23. *The Happy Village, a Poem, dedicated to the Hon. and Rev. the Truſtees of the late Lord Crewe. By Richard Wallis, Rector of Seaham in the County of Durham.* 4to. 2s. 6d. No Bookſeller's Name. 1802.

We can by no means call the Happy Village a happy compoſition; indeed it contains a great number of unhappy lines. The author ſays of the ſtream, which runs through his favourite village, that it is

Fitter to turn the mill than bear the barge.

So

So we think that he may be very amiable and very uſeful in his ruſtic walks, but will never ſhine much in the walks of poetry.

DRAMATIC.

ART. 24. *Didon Abandonnée, traduite de L'Italien del Signor Abbate Pietro Metaſtaſio.* 12mo. 2s. 6d. Cadell and Davies. 1803.

A French lady, as it ſhould ſeem, of conſiderable taſte and accompliſhments, has exerciſed herſelf in rendering this drama from the Italian into very good French. As an exerciſe, to herſelf it was doubtleſs both intereſting and uſeful; but its publication ſeems to promiſe very little benefit to literature.

NOVEL.

ART. 25. *Auguſtus and Mary, or the Maid of Buttermere. A Domeſtic Tale. By William Mudford.* 12mo. 3s. Jones. 1803.

This is not the hiſtory of the unfortunate female whoſe cruel ſeduction has lately intereſted the public. That event, however, ſuggeſted the idea of this Domeſtic Tale, which is friendly to the intereſts of morality and virtue, and, ſo far, merits our approbation.

MEDICINE.

ART. 26. *Attempt to inveſtigate the Cauſe of the Egyptian Ophthalmia; with Obſervations on its Nature and different Modes of Cure. By George Power, Aſſiſtant Surgeon to the 23d Regiment of Foot.* 8vo. 72 pp. 2s. 6d. Murray. 1803.

Having laid before our readers a copious extract on the Egyptian Ophthalmia, from the third volume of Dr. Trotter's Medicina Nautica (reviewed in No. CXX. of the Britiſh Critic for April laſt) it will not be neceſſary for us to dwell long on the ſubject of the preſent pamphlet, the production of a young ſurgeon, who appears to have fulfilled the duties of his profeſſion with conſiderable diligence, while he was attached to the medical ſtaff of the army ſerving in Egypt. He is of opinion, that this diſorder is not excited by nitrous exhalations, nor by particles of ſand blown into the eyes by the wind, nor by the damps and cold of the night air, nor by any other, among the cauſes hitherto aſſigned by medical writers; but by what he terms a *putrid virus* diffuſed through the atmoſphere of this country. This putrid virus he ſuppoſes to ariſe from the immenſe quantities of animal and vegetable ſubſtances conſtantly paſſing into the putrefactive fermentation, and loading the air with their effluvia. But admitting the exiſtence of theſe putrid effluvia, we do not ſee why they ſhould produce ophthalmia, rather than fever, or ſome other general affection

affection of the body. To us it appears, that the difference in regard to temperature and moiſture between the day and night air, in the climate of Egypt, with the general cuſtom among the natives of ſleeping at night on their terraces, is the moſt probable exciting cauſe of this peculiar ophthalmia; which this author, in common with moſt others, repreſents as being contagious, producing ſeveral inſtances in proof of the aſſertion. After deſcribing the ſymptoms and progreſs of the diſeaſe, he gives a ſhort account of the remedies (ſome of them highly ridiculous and ſuperſtitious) employed by the natives; next of the curative methods laid down by Doctors Savareſi and Whyte, with ſtrictures upon them; and, laſtly, of the plan of treatment adopted by himſelf; a plan, to which he was led by experiments on his own perſon, at the time when he was afflicted with the diſorder. This plan conſiſts, in firſt waſhing away from the eye the acrid fluid ſecreted, or effuſed upon it; ſecondly, in adminiſtering a gentle laxative; thirdly, in giving ſmall doſes of opium at intervals of four or ſix hours (the quantity as well as the frequency of this drug being diminiſhed on the ſucceeding days); and, laſtly, in employing the bark. Where the inflammation of the part ran high, recourſe was had to general and topical bleeding, bliſters, cold applications, &c.

ART. 27. *An Eſſay on the medical Application of Electricity. By John Birch, Eſq. Surgeon Extraordinary to his Royal Highneſs the Prince of Wales, and One of the Surgeons to St. Thomas's Hoſpital.* 8vo. 57 pp. 2s. 6d. Johnſon. 1803.

This pamphlet contains a collection of caſes (originally publiſhed in Mr. Adams's Treatiſe on Electricity, and now reviſed and reprinted ſeparately) in which the electrical fluid has been ſucceſsfully employed by this practitioner. The diſeaſes thus relieved or cured, were palſy, ague, glandular tumors, ſwellings of the joints, ſchirrous teſtes, &c. &c. It is not leſs ſerviceable in uterine obſtructions; but this ſubject Mr. Birch conſiders of ſufficient importance to reſerve for a diſtinct conſideration. To leſſen the expence and facilitate the application of this agency, the author (with the aſſiſtance of Mr. Banks, mathematical inſtrument-maker) has contrived to render the apparatus "more ſimple, powerful, and portable:" and although the electrical machine has not hitherto attracted that attention from the hoſpital-pupils which the author could wiſh; yet he ſtill indulges a hope (a reaſonable one we think) that, after the improvements made in its conſtruction, and the ſtrong facts in proof of its utility, he ſhall live to ſee it numbered among the neceſſary inſtruments of a ſurgeon.

ART. 28. *Obſervations on the Conſtitution of Women, and on ſome of the Diſeaſes to which they are liable. By Sayer Walker, M. D. Phyſician to the City of London Lying-in-Hoſpital, and to the City Diſpenſary.* 12mo. 228 pp. Phillips. 1803.

During a regular attendance on the duties of the medical department in the City of London Lying-in-Hoſpital, for a term of nearly nine years, Dr. Walker has had full opportunity of witneſſing the various diſeaſes connected with the puerperal ſtate, and in this ſmall volume

lume he lays before the public the result of his observations thereon. Besides his remarks on the diseases connected with pregnancy and parturition, it contains others on menstruation, chlorosis, menorrhagia, fluor albus, as well as on the diseases to which the female sex are liable in advanced years; such as the cessation of the menstrual discharge, uterine hemorrhage, schirrous, and cancer. If in the author's practical observations on these disorders, we find little that is new, on the other hand there is little about which to dissent. We think the strictures on the abuse of stimulants, in certain states of amenorrhœa and chlorosis, extremely just. Upon the whole, this small volume will not be unacceptable to junior practitioners, to whom larger works on the diseases of women are not always accessible.

ART. 29. *Cases of the successful Practice of Vesicæ Lotura, for the Cure of diseased Bladders. By Jesse Foot, Esq.* Part I. 8vo. 47 pp. 1s. 6d. Part II. 92 pp. (with a Plate) 3s. becket. 1803.

The experiment of injecting liquors into the bladder, for the purpose of mitigating or curing its diseases, was, as is indeed acknowledged in these tracts, tried more than half a century ago, by the celebrated French surgeon, Le Dran*; but although in the instances recorded by that author, the remedy proved completely successful, it was nevertheless neglected or forgotten, until Mr. Foot revived it. The practice, it must be allowed, is simple and ingenious, and the evidence produced in its favour strong and decisive; but we feel it incumbent upon us to express displeasure at the hostile disposition which this author manifests, and the harsh language which he employs against some of his brother-practitioners. We might, indeed, have joined in the laugh against the high Scotch Doctor and his partner, if the issue of the case, which gave rise to the satirical notes, had been less melancholy. This intermixture of the ludicrous with the serious, cannot enhance the value of any professional work. The plate which accompanies the second Part of these tracts, exhibits a representation of the injecting apparatus; and this Part, moreover, contains some cases of diseased affections from phimosis, with a description of a new mode of operating for its cure, and an engraving of the instrument for performing it.

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* Mr. Foot considers Le Dran as the inventor of this remedy; but it was known many centuries before. See Pauli Æginetæ, lib. iii. cap. 45, and Cœl. Aurelian de Morb. Chron. lib. v.

DIVINITY.

DIVINITY.

ART. 30. *The Neceſſity of future Gratitude and Circumſpection, to prove a due Senſe of paſt Miſeries. A Sermon, preached on Tueſday the Firſt of June*, 1802, *being the Day appointed by Royal Authority for a General Thankſgiving to Almighty God for the Return of Peace. With Notes. By the Rev. Sir Adam Gordon, Bart. M. A. Rector of Weſt Tilbury, Eſſex, and Prebendary of Briſtol.* 8vo. 66 pp. 1s. 6d. Rivingtons, &c. 1802.

Few diſcourſes come before us, in which a more earneſt yet judicious zeal for Chriſtian faith and practice is evinced, than appears invariably in thoſe of Sir A. Gordon. His works in general ſeem to prove him a diligent miniſter, anxious for the ſpiritual welfare of his flock; nor does the preſent Sermon fail to confirm the ſame opinion. The preacher exhorts his hearers to thankfulneſs for peace and plenty together, on the ſoundeſt principles; and points out the dangers that muſt attend a dereliction of thoſe rules. He ſeems to be ſtrongly of opinion, that the evils of ſcarcity were much augmented by the arts of iniquity; an opinion which ſome writers have thought proper to controvert; but on this point it is at preſent unneceſſary to dwell. He particularly warns his hearers, in the latter part of his diſcourſe, againſt the ſin of ſchiſm and ſeparation; and while he oppoſes the tenets of thoſe who are enthuſiaſtic, profeſſes a perfect contempt for any opprobrious name which may be incurred, merely by being ardent in the conſcientious practice of duty. (P. 22.) In the note on this paſſage he explains himſelf more fully, and laments that, from the too prevailing unconcern reſpecting religious matters, "the moſt diſcreet and orthodox Chriſtian ſhall not fail to be branded with the indiſcriminate opprobrious denomination of Methodiſt," merely from ſhowing a becoming regularity as to ſacred things, and leading, in a word, a Chriſtian life. We have more than once proteſted againſt this ſhameful, yet moſt prevalent abuſe of terms, which has probably been exemplified in the caſe of the Rev. Baronet himſelf; and we intreat thoſe who feel or affect a regard for the Church, not to pay it ſo ill a compliment as to place all perſons in the claſs of ſectaries, who live as every Chriſtian ought to live. It originates, undoubtedly, in a deſire to countenance that general relaxation of manners, which has long endangered our whole ſyſtem of morality and religion.

ART. 31. *A Sermon, preached in Lambeth Chapel, on Sunday the 27th of March*, 1803, *at the Conſecration of the Hon. and Right Reverend George Pelham, D. D. Lord Biſhop of Briſtol. By the Rev. John Garnett, M. A. Chaplain in Ordinary to his Majeſty, and Prebendary of Wincheſter.* 4to. 1s. 6d. Rivington. 1803.

From 2 Timothy i. 8, the preacher takes occaſion to explain the duties and diſtinctions of the miniſterial office, and very properly and pointedly avails himſelf of the opportunity of rendering due honour

to

to his brethren for their zeal, fortitude, and patriotism in periods of difficulty and alarm. It is altogether a very manly and sensible discourse.

ART. 32. *A Sermon, preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 6, 1802. By George Law, M. A. Prebendary of Carlisle.* 4to. 1s. 6d. Rivingtons. 1802.

From the undeniable proposition, that they who dedicate their time and talents to the religious improvement of others have an undeniable claim to some portion of their temporal advantages, the preacher enforces the obligation to this particular charity, arising from the blessings and influence of Christianity. How far the families of deceased clergymen may have claims on the public benevolence, may reasonably be presumed from this fact, that of the total number of benefices in the kingdom, not half exceed the value of 50l. per annum, and many fall short of that sum. We have perused this Sermon with much pleasure; it is very animated, apposite, and impressive.

ART. 33. *The Authenticity of the Five Books of Moses vindicated. By Herbert Marsh, B. D. F. R. S. Fellow of St. John's College, Cambridge. Second Edition.* 8vo. 18 pp. 1s. Rivingtons. 1803.

The first edition of this useful tract appeared a little before the commencement of our work, and was quickly sold. The author, whose name has since obtained a celebrity which gives new weight to his instructions, has, for the best reasons, been induced to reprint it, and has changed its title from "The Authenticity of the Five Books of Moses *considered*," to "*vindicated*," as we see above. It contains, he tells us, the substance of a discourse delivered in the University of Cambridge. At the present time, the reappearance of such an essay is the more seasonable, on account of the late insidious attempts of Dr. Geddes and others to invalidate the credit of the Pentateuch.

Mr. Marsh confines himself to a few reasons, but those very striking and forcible, for the authenticity of these books. The first of them is peculiarly well suited to the use of a scholar so profound and accurate as he is, since it regards the Hebrew style employed in the various books of scripture. In this, he assures us, there is a regular gradation, such as is incident to all languages, from the books of Moses to that of Malachi; so that it would be as absurd to assign the book of Genesis to the time of the latter prophets, as the Poems of Homer to the days of Lascaris and Chrysoloras. Let those who have any doubts on the subject read this short tract and be convinced. It will be the occupation of less than half an hour. What Mr. M. says respecting Ezra, in p. 9, is the only imperfect argument he has used; since, if that writer had fabricated the Pentateuch as a work of Moses, he certainly would not have avowed the deception. But the supposition is sufficiently repelled by other reasons here employed.

ART.

ART. 34. *An Abridgment of the Lord Biſhop of Lincoln's Elements of Chriſtian Theology, for the Uſe of Families; containing Proofs of the Authenticity and Inſpiration of the Holy Scriptures, a Summary of the Hiſtory of the Jews, a brief Statement of the Contents of ſeveral Books of the Old and New Teſtaments; a ſhort Account of the Engliſh Tranſlations of the Bible and of the Liturgy, and a ſcriptural Expoſition of the Thirty-nine Articles of Religion. By the Rev. Samuel Clapham, M. A. Vicar of Chriſt Church, Hampſhire, and of Great Ouſeborne, near Knareſborough, Yorkſhire.* 8vo. 6s. Rivingtons, 1802.

We have before given our opinion, and at conſiderable length, on the importance and value of the learned work of which this is an Abridgment; we have no heſitation, therefore, in ſaying, that we entirely approve of the preſent undertaking, as well as of the manner in which it has been executed. We particularly and earneſtly recommend, not the mere peruſal, but the ſerious ſtudy of this volume, to all perſons of both ſexes, who may have undertaken the inſtruction of youth; and not to them only, but to parents and heads of families. The editor obſerves, in his Preface, that this Abridgment will alſo be found a moſt uſeful book to be diſtributed by the nobility and gentlemen of fortune to ſuch of their dependents as have had the advantage of a decent education, as a proper vehicle of inſtruction and edification for a Sunday evening. He points out alſo the particular mode in which this object may be moſt effectually accompliſhed. Mr. Clapham has rendered, by this work, important ſervice to the cauſe of Chriſtianity; and we can have little doubt of its beneficial operation and ultimate ſucceſs.

ART. 35. *Harmonia Apoſtolica; or the mutual Agreement of St. Paul and St. James; comprifing a complete View of Chriſtian Juſtification, and of the Deficiency of former Commentaries. Tranſlated from the Latin of Biſhop Bull, by the Rev. Thomas Wilkinſon, M. A. of Great Houghton, and late of Trinity College, Cambridge.* 8vo. 301 pp. 6s. Rivingtons. 1801.

Amidſt the attempts which have for ſome years been made to prove our Church and our Articles Calviniſtic, it cannot but be highly prudent and ſatisfactory to recur to the authority of ſuch lights of the Church as Biſhop Bull. When this able and exemplary churchman wrote his *Harmonica Apoſtolica*, which was his firſt work, he aſſigned reaſons for writing it in Latin. He was of opinion that there could be no advantage in expoſing ſuch complex diſcuſſions to the eyes of the vulgar; but, ſince the poiſon is now daily circulated in the language of the people, it is right that ſo powerful an antidote ſhould alſo be made acceſſible to all.

Mr. Wilkinſon, in tranſlating his author, has had a due attention to the revival of theſe diſputes in modern times, and has ſubjoined to many of the chapters his own obſervations on their contents. This part of his labour it is the more neceſſary to point out, as in his Preface

face he has modeſtly paſſed it unnoticed; nor is it even ſtated in his Table of Contents. The ſubſtance of the anſwers of Biſhop Bull to his various opponents is compreſſed at the end into three Appendixes; in the laſt of which, Mr. W. proceeds to illuſtrate the poſition which has lately been rendered neceſſary to be enforced, "that the Church of England was never Calviniſtic." Many pointed arguments are brought forward in this chapter; and particularly the opinions of Cranmer, Hooper, and Latimer, who were the chief perſons employed in drawing up our Articles, Homilies, and Liturgy, are examined and illuſtrated. Cranmer, it is ſaid, "refuſed the offered aſſiſtance of Calvin in compiling our Articles, but ſolicited that of Melanchthon. He therefore approved of Melanchthon's opinions, and diſapproved of Calvin's." The following paſſage is alſo well deſerving of attention: "If facts can prove any thing, I humbly conceive it to be proved, that our Articles, Homilies, and Service were drawn up by men who were not *Calviniſts* themſelves; that *Calviniſts*, knowing them not to ſpeak their ſentiments, wiſhed to make them do ſo, by the addition of the Lambeth Articles; and, laſtly, that *Calviniſts*, when they were able, overturned our Church entirely, and ſubſtituted in its ſtead *Calviniſtic* diſcipline and *Calviniſtic* practices."

Mr. Wilkinſon has performed a work of much utility in producing this tranſlation, and the illuſtrations added to it; and we regret that accidents have occaſioned a delay in our notice of it, which was inconſiſtent with our wiſhes. That, in treating the high and arduous queſtions involved in theſe diſputes, ſome ſlight ſhades of difference will appear in the opinions even of the wiſeſt and the ſoundeſt men, may naturally be expected; but, that in adhering ſteadily to the doctrines deduced from Scripture by our Church we may always, and we muſt, if we are conſiſtent, remain at a wide diſtance from the gloomy, dangerous, and preſumptuous doctrines of Calviniſm, is the firm perſuaſion of her trueſt and moſt zealous ſons.

ART. 36. *Sacred Literature, or Remarks upon the Books of Geneſis, collected and arranged, to promote the Knowledge, and evince the Excellence of the Holy Scriptures. By James Franks, A. M. of Halifax, Chaplain to the Right Hon. the Earl of Hopetoun.* 8vo. 480 pp. 6s. Rivingtons, Hatchard, &c. 1802.

As the origin of this book is honourable to the author, as well as in ſome degree peculiar, we ſhall ſtate it in his own words. "For near twenty years the author has indulged the pleaſing hope, that he might, at ſome time or other, do ſomething to illuſtrate the Holy Scriptures; but a variety of ſtudies in the former part of this period, and the attention that has been neceſſary to the duties of his miniſterial office in the latter part of it, have prevented him from making that progreſs which he has deſired. Very conſiderable portions of his time have frequently elapſed without his having been able to attend much to his favourite purſuit, and if his mind had not been earneſtly bent upon performing ſomething of this kind, he ſhould never have been able to have prepared (to prepare) theſe *Remarks* for the preſs." P. v.

After this Introduction, the reader will neither be ſurpriſed nor offended to perceive, that the book conſiſts very principally of extracts from

from other works. Mr. Franks has contented himself with forming the arrangement, which is clear and good, and inserting short passages to serve for connection and elucidation. The volume begins with general remarks on the Scriptures, and then proceeds through the Book of Genesis in the order of the Chapters; containing in the whole 315 Remarks on that book, illustrative of the matter contained in it, and collected from the best authors of all descriptions. We see with pleasure that this useful work was encouraged by a large subscription.

ART. 37. *The Sacred Mirror, or compendious View of Scripture History; containing a faithful Narrative of all the principal Events recorded in the Old and New Testaments, from the Creation of the World to the Death of St. Paul; with a Continuation from that Period to the final Destruction of Jerusalem by the Romans. Designed for the mental Improvement of Youth, and particularly adapted to the Use of Schools. By the Rev. Thomas Smith, Author of the Universal Atlas.* 12mo. 3s. 6d. Longman and Rees. 1803.

This is a very useful book for young persons, divided into thirteen Chapters, and connected with commendable precision. The style also is well adapted to the subject, and is perspicuous without being mean. At a period like the present, which is too strongly marked by a spirit of infidelity, they who undertake and properly execute such publications as this before us, are entitled to every encouragement.

ART. 38. *Abregé des principales Preuves de la Verité et de la Divinité de la Religion Chretienne, par Beilby Porteus, Seigneur Eveque de Londres. Traduit de l'Anglois, sur la septieme Edition, et dedié avec Permission a Monseigneur L'Eveque de Londres. Par J. J. Chiret, Pasteur a Londres.* 12mo. 2s. 6d. Dulau. 1803.

The public idea of the importance and usefulness of the original of this work is sufficiently testified, by its having passed through seven editions, and we doubt not that it will go through many more. The attempt, therefore, to extend the knowledge of it, by a translation, into a language so universal as the French, was certainly laudable, and seems to be executed with much spirit and accuracy.

POLITICS.

ART. 39. *Brief Memoirs of the Right Honourable Henry Addington's Administration, through the first Fifteen Months from its Commencement.* 8vo. 255 pp. 6s. Cadell and Davies. 1802.

The author of these Memoirs (who is manifestly a warm friend to the present ministry) professes "nothing more than to register, and that frequently in the very words of the most respectable public papers, facts of general notoriety and universal credit throughout the nation." This he does in the form of a journal of public events and proceedings in Parliaments, enlarging chiefly on the latter. The arguments of political writers, and the reports of parliamentary debates in the newspapers,

newſpapers, have, as the writer admits, ſupplied a conſiderable part of the materials for this work; and the facts and dates ſeem, in general, to be accurately given. The reaſonings on different public events are alſo, if not eminently ingenious or forcible, generally ſpeaking, judicious, and apparently directed by the beſt motives. This volume may certainly be uſeful as a book of reference, as it records the tranſactions of an eventful period; and it bears a teſtimony to the principles and character of Mr. A. which cannot fail to be acceptable to that miniſter and his numerous friends.

ART. 40. *Hiſtory of the Union of the Kingdoms of Great Britain and Ireland; with an Introductory Survey of Hibernian Affairs, traced from the Times of Celtic Colonization. By Charles Coote, LL. D.* 8vo. 522 pp. 10s. 6d. Kearſley. 1802.

Should the reader, from the above title, expect a detailed account of the cauſes which led to, and the circumſtances which attended, the great political event here commemorated, he will be greatly diſappointed; but if a journal of the proceedings, and a report of the ſpeeches in the reſpective Parliaments of the two kingdoms on that occaſion, are alone required, the publication before us may ſuffice. The "Introductory Survey of Hibernian Affairs" is ſhort and ſuperficial. In ſtating the Parliamentary proceedings, the *arguments* on both ſides of the queſtion are fully and impartially given; but ſome ſevere and (as we think) unwarranted reflections on the conduct of the late miniſters in bringing about the Union, are here and there interſperſed; although the author ſeems friendly to the meaſure itſelf. His remarks on this important tranſaction occupy a few pages at the end of the work. We cannot agree to all the opinions advanced by him, but extract with pleaſure the obſervations with which he concludes.

"The grand political effects of the Union will be the invigoration of the general government, and the increaſe of imperial energy. The civil and ſocial conſequences of the meaſure will appear in the mutual participation of the wealth and the comforts of life, the extinction or the decline of animoſity and rivalry, the advancement of humanization among the rude Iriſh, and the promotion of peace and order; and we may venture to predict, that it will eſtabliſh the proſperity of this great empire on a firm baſis, which will defy the attacks of foreign and internal enemies, and which nothing but the ſilent attacks or the treacherous progreſs of abuſe and corruption will be able to ſhake." P. 511.

A copy of the Act of Union is given in the Appendix.

ART. 41. *Eſſays on the Population of Ireland, and the Characters of the Iriſh. By a Member of the laſt Iriſh Parliament.* 8vo. 53 pp. 2s. Baldwin. 1803.

The union we have lately formed with our ſiſter iſland gives a peculiar intereſt to every inquiry reſpecting that part of the Britiſh empire; and the topics choſen by the writer before us, for his inveſtigation, are certainly among the moſt important that can demand our notice. On the firſt ſubject of conſideration, he ſhows, from the moſt

moſt authentic documents, that the people of Ireland amounted, at the beginning of the laſt century, to about one million, and that, on an average, ſince the year 1700, they have experienced an increaſe of about one fifth every eleven years; ſo that in the year 1799 they amounted to more than five millions, according to a progreſſional table which he gives. He ſuppoſes the population of Ireland to be "ſuperior, in point of denſity, to that of England," and that, "unleſs ſome powerful cauſe of depopulation ſhould ſtart into exiſtence, the people of Ireland will continue to multiply, at leaſt for eighteen years to come, with as great celerity as they appear to have done ſince the commencement of the laſt century, thus making them nearly ſeven millions and a half by the year 1821." That Ireland could ſupport a population of that magnitude, the author gives very ſtrong reaſons to believe; and he intimates that this probable encreaſe ſhould have been conſidered, and a conſequent increaſe in the number of repreſentatives provided for, when the union was formed.

The "Eſſay on the Characters of the Iriſh" is ingenious, but here and there rather paradoxical. The author delineates the manners of the three claſſes into which the Iriſh people, like every other, is divided. He will not allow the loweſt claſs to be either ſo blundering, or ſo ignorant, as they are generally deemed; and he palliates, in ſome degree, the cruelties which are known, at various periods, to have been exerciſed. Of the middle claſs, he does not appear to have, upon the whole, ſo good an opinion. Yet he admits that many of that claſs "have rendered themſelves conſpicuous both in the military and literary annals of Europe." To the higheſt claſs he aſſigns many great qualities, but allays theſe with rather ſevere cenſures. Theſe remarks are not followed by any plan for the future management of the ſiſter iſland. The author only indulges a hope that "the national character of the Iriſh, cleanſed from the feculency that has iſſued from political ſources, and blended with the unſullied character of Britons, may give to the general character of the people of the united iſlands a degree of ſplendour, which that of no nation under the canopy of heaven has yet exhibited."

ARM. 42. *An Obſtacle to the Ambition of France; or, Thoughts on the Expediency of improving the political Condition of his Majeſty's Iriſh Roman Catholic Subjects. By Thomas Newenham, Eſq. One of the Repreſentatives of the Borough of Clonmell in the laſt Iriſh Parliament.* 8vo. 41 pp. 1s. 6d. Baldwin. 1803.

Though few political privileges are now withheld from the Roman Catholics of Ireland, the writer of this tract contends, that their condition cannot be ſatisfactory, nor their attachment to the government complete, until they enjoy a perfect equality of rights with their fellow-ſubjects of the eſtabliſhed religion. As this queſtion has been already ſo often diſcuſſed, in our notices of former publications, and, as the author before us does not produce any new argument, we ſhall only obſerve, that he does not ſeem to be aware of that which we apprehend to be the chief obſtacle to his ſuggeſtions; namely, that the admiſſion of Iriſh Catholics to ſeats in the legiſlature ſeems to involve, not only the grant of equal privileges to perſons of the ſame perſuaſion in this kingdom, but

the abolition of our test laws, and the admission of Dissenters of every denomination, to the full enjoyment of political power. Such a measure will not, we believe, be hastily adopted by the Parliament of the United Kingdom. But whatever our opinion may be of this author's reasoning, we give him credit for the best intentions, and for the candid and temperate manner in which he has treated the subject. One assertion, however, we cannot suffer to pass uncontroverted, as we think it rashly thrown out. He represents (p. 7) the Catholics as "excluded from all stations of trust, emolument, and authority, in the state, *protruded* from the paths that lead to civil honours, and debarred from gratifying a praise-worthy ambition." Surely the mere exclusion from seats in Parliament, and from about twenty great offices, does not warrant such a representation. Every profession (the Church excepted) and most civil employments, are as open to their talents and industry, as to those of any other native of these islands; and the right of voting for members of Parliament, places Irish Catholics in a higher political station than that of their brethren in Great-Britain.

ART. 43. *The Correspondence between Great Britain and France, on the Subject of the late Negociation; presented, by his Majesty's Command, to both Houses of Parliament, May 13, 1803. To which are added, his Majesty's Declaration, and Copies of the Preliminary and Definitive Treaties of Peace.* 8vo. 3s. 6d. Stockdale. 1803.

We can only give our general opinion of the accuracy with which these public documents are printed. As to their contents, we feel as Englishmen, that they contain sufficient to animate the zeal and justify the indignation of our countrymen. The Declaration, indeed, is drawn up with remarkable force, perspicuity, and precision. It breathes the noble spirit characteristic of an English patriot; and must by all, except those against whom it is immediately directed, be admired for its simplicity, frankness, and candour.

MISCELLANIES.

ART. 44. *Remarks on the late War in St. Domingo. With Observations on the relative Situation of Jamaica, and other interesting Subjects. By Colonel Chalmers, late Inspector General of Colonial Troops in St. Domingo.* 8vo. 115 pp. 2s. 6d. Rivingtons. 1803.

The chief object of this publication (which proceeds from a very intelligent, and, as we understand, a highly respectable officer) is to prove that our failure at St. Domingo during the last war was occasioned by very different causes from that imputed by the public; namely, that "the atchievement was beyond the national power." This doctrine, maintained, if we recollect rightly, by Mr. Bryan Edwards, and certainly countenanced by the able author of "The Crisis of the Sugar Colonies," is strongly opposed by Colonel Chalmers; who attributes our ill success to mismanagement alone, and strenuously denies the position that negro troops can successfully contend with Europeans, even in a West India climate. To prove his positions,

poſitions, the preſent author goes into a long, and not unintereſting, detail of our operations in St. Domingo; and points out ſeveral errors in our plans, and in the conduct of them. How far his objections are well-founded, we have not the local, or indeed the military, knowledge which might enable us to determine. It is probable indeed that, if the command had been early intruſted to an officer of high military talents and approved experience (ſuch as the author deſcribes General Simcoe,) and that commander had been inveſted with full powers, a few thouſand Britiſh troops, aided by the French loyaliſts, might have gained and kept poſſeſſion of all the principal poſts of the iſland: yet we conceive they would ſtill have been annoyed by the inſurgent negroes in the interior country; and the colony, if retained at the peace (which probably it would not have been) would have proved (as indeed it did) a grave to our ſoldiers, and of little commercial value. Among the errors in our ſyſtem pointed out by Colonel Chalmers, the chief is the early occupation of Port au Prince, which, he thinks, occaſioned the greateſt loſs of men and profuſion of expenditure, ſo much complained of in this colonial warfare. He alſo alledges, that "almoſt all the troops ſent to St. Domingo were indifferently compoſed, arrived unſeaſonably, periſhed almoſt immediately, and on ſervice were directed with little ability." Colonel C. ſpeaks, however, in handſome terms of many of our principal officers; and dwells much on the ability diſplayed, and ſervices performed (with very inadequate means) by General Simcoe, during the ſhort period of his command. Upon the whole, though we do not accede to all the opinions of this author (and particularly to his aſſertion that negro troops can be made of little uſe in the Weſt Indies, except as ſervants or pioneers;) yet his work ſhows an intelligent mind; and may, on the ſubject of which he treats, afford amuſement and information.

ART. 45. *Letters from France, written by J. King, in the Months of Auguſt, September, and October,* 1802; *in which ſome Occurrences are related which are not generally known, and many Conjectures may be found that have anticipated recent Events.* 8vo. 168 pp. 5s. Jones, Paternoſter-row. 1803.

J. King, whoſe name is announced with ſuch ſimplicity in this title-page, is probably well known by character to many of our readers. He is doubtleſs the ſame perſon whoſe Eſſay on Arithmetic has lain rather longer by us. If we are to deduce his character from his book, it is evident that he has a love for republicaniſm, that he was a friend to the beginnings of the French revolution, and particularly to the Briſſotins, but deteſted the cruelties and exceſſes that followed. He cenſures Mr. Burke, and admires Mr. Fox; yet in the conduct of the latter at the court of Bonaparte he is obliged to confeſs there was an inconſiſtency, "which he has never condeſcended to explain." P. 129. Nevertheleſs, he prefers the influence of royalty on the manners of a people, "to that barbariſm and rudeneſs which would revert with Holcroft's ſyſtem; to that frigid and cheerleſs torpor that reduces life to inanity, and to that intolerable

inequality which would level learning with ignorance, and modeſty with impudence. I dread," he adds, "all extremes, and ſuch extremes as would follow the operations of viſionary and frantic impoſtors." P. 161.

Perhaps the politics of Mr. J. K. are of little conſequence to the public, but we are amuſed by tracing the gradations of political doctrines in different minds, and pointing out how abſolutely ſome condemn, what others, apparently of the ſame ſchool, extol. Theſe letters contain many ſtrong remarks on the inconſiſtency of the French in throwing down one deſpotiſm to ſet up another; and as to the political conjectures, they are founded chiefly on a knowledge of the ardent ambition of the Firſt Conſul, and were only to be oppoſed by the hope that he might feel at leaſt a temporary intereſt in preſerving peace. There is, however, an amuſing originality in theſe letters, and an account of ſome perſons who are not now much heard of, ſuch as Santerre, Sieyes, Fayette, and others. Mr. K. alſo ventures to juſtify Manuel, and, on ſome points, even Robeſpierre.

The following paſſage is creditable to him:—"I do not pretend to more exquiſite ſenſibility than other people, but I confeſs myſelf pleaſed when I ſee happineſs around me, and I am dejected when I hear of juridical murders. The deaths of the twenty-two (Briſſotins) ſtill excite regret; the frightful days of Robeſpierre ſtill ſhock me; the Place de Grave, the Carouſel, the Madelaine, and all the other odious ſquares and places, where hecatombs of guilty or of innocent victims have reſigned their breath, occaſion ſenſations that take away all reliſh for pleaſure: the Seine ſtill ſeems polluted with the bodies that were thrown into it; the waters are ſcarcely cleanſed from the blood that dyed them." P. 58. We are ſurpriſed that we have not ſeen this ſentiment ſo ſtrongly expreſſed before. To us, Paris would conſtantly preſent theſe ideas; and, notwithſtanding its lately acquired objects of curioſity, we ſhould as ſoon ſeek amuſement in a charnel-houſe as within its ſquares and palaces.

ART. 46. *An Eſſay, intended to eſtabliſh a new Univerſal Syſtem of Arithmetic, Diviſion of the Year, Circle, and Hour; Syſtem of Standard Meaſures, Weights, and Coins; Diviſion of the Mariner's Compaſs, and Scale of the Barometer and Thermometer; and on making ſome neceſſary Alterations in the Form and Conſtruction of the Scale (or Gammut) of Muſic. In which is alſo contained a conciſe Account of the new Meaſures, Weights and Coins, Diviſion of the Circle, Aſtronomical Day and Calendar, and Era of the French Republic. With Critical Remarks thereon. By John King.* 8vo. 55 pp. 1s. 6d. Buckingham printed; Seeley, London. 1802.

The object of Mr. King in this tract is, to recommend to conſideration a ſyſtem of numeration, proceeding only to eight units, and continued by octonary, inſtead of decimal numeration. Various mathematicians have recommended various ſyſtems of numeration. Leibnitz propoſed a binary arithmetic, others have ſtrongly argued in favour of a duodenary ſyſtem. Mr. King explains his reaſons for thinking his own method preferable to others; but theſe reaſons cannot

not eaſily be detailed; nor diſcuſſed, but at a very conſiderable length. His expectations on the ſubject may be ſtated in his own words.

"I was not prompted to publiſh this Eſſay, by a perſuaſion, that the improvements it contains would be readily and implicitly eſtabliſhed, but that they may become ſubjects of conſideration among mathematicians and philoſophers; ſo that, the moſt ſimple, rational, and convenient ſyſtems and diviſions, may in time be found out, and as univerſally eſtabliſhed as poſſible.—The *eſtabliſhment* of the *new ſyſtem of numbering*, although the *moſt neceſſary*, yet will be the *moſt unlikely* to take place; though the confuſion it may be conceived to create, if eſtabliſhed, would be but of *ſhort* duration to traders and the commonalty of the people; but the *advantages* it would produce would be *for ever* felt. After the reduction of the mathematical and aſtronomical tables from the old to this new ſyſtem of numbering was effected, (as mentioned in Art. 2), mathematicians and philoſophers would not very much feel the incovenience ariſing therefrom, as a *ſmall* volume of tables might be ſoon and eaſily conſtructed, to reduce the old to the new numbers, *et vice verſâ*. In fine, it appears very plain to me, that the inconveniences ariſing from eſtabliſhing the ſaid new ſyſtems and diviſions, when compared with the advantages that would reſult therefrom, would be very unequal and inferior. The contemplation of the old ſyſtems and diviſions is really diſguſting to the mind devoted to order and regularity; but of the new ones, ariſing from conſidering their admirable ſymmetry and agreement one with another, muſt be highly gratifying."

A ſubordinate advantage of this Eſſay is, that it ſtates and diſcuſſes the new ſyſtem of the French, in a way that will be inſtructive to many readers.

ART. 47. *The State of Things for* 1803, *in a Dialogue between the Old Year and the New Year. The ſecond Edition.* 12mo. 23 pp. 6d. or 5s. per Dozen. Hatchard. 1803.

The general topics of this Dialogue are, 1. Politics. 2. Religion. Under the former, it is ſtated by the Old Year, as truly as conciſely, that "ambition is at this moment the political vice of France, and party-ſpirit that of Great Britain." P. 4.

In the following ſentiments moſt Engliſhmen will concur: "that Bonaparte ſhould be the firſt magiſtrate of France; that he ſhould hold royal levees, clothe his ſervants in royal liveries, and poſſeſs more than regal power and magnificence, affords me no ſort of concern. He is welcome to ſtand as high in France as the French people chooſe to place him, and to exerciſe over them as ſtern an authority as their impatient and volatile character may require; but, when he iſſues his conſular edicts againſt the independence of neighbouring countries, and graſps at a dominion which may make the world his vaſſals, he departs from the profeſſions of his character and the policy of his government, and is neither the friend of France nor of mankind." P. 5. The Jacobinical invectives of ſome ſelf-named patriots, againſt Engliſh Baſtiles, are duly noticed. The oppoſers of the peace are rebuked in a way more queſtionable. Jacobiniſm is thus admirably characterized: "the

trial which has been given to it has aſcertained its true character. Men of virtue recede from its guilt; men of humanity ſhudder at its cruelties; men of ſenſe are ſhocked at its abſurdities; ſo that it is now left as excluſively the poſſeſſion of thoſe, who have neither ſenſe, virtue, nor humanity; and a country muſt be very bad in which ſuch men abound." P. 9,

Under the ſecond topic, the opinions of the Old Year muſt be regarded with ſome caution. "The eſtabliſhed church" is commended, chiefly on account of "*a promiſing zeal kindled* in it; and an *acceſſion* of enlightened, devout, and indefatigable paſtors;" who, in our judgment, have at all times abounded in the church. The public morals are ſaid to be deteriorated in the higher orders by unexampled proſperity, and its cloſe attendant, luxury; while among the middling and inferior claſſes, religion has been gaining ground." P. 14. The violations of the Sabbath, the Slave-Trade, Cock-Fightings, and Bull-Baitings, are then well reprehended; Mrs. H. More is warmly vindicated; and the viſits of our ladies of quality to France are deprecated. It is altogether a well-written and lively Dialogue; and we recommend it ſtrongly, though not quite unreſervedly, to general attention.

ART. 48. *Hints for the Improvement of the Iriſh Fiſhery. By George N. Whately.* 8vo. 45 pp. Hatchard. 1803.

The fiſheries of the Britiſh Iſlands (and more eſpecially thoſe of Ireland) have not, we are convinced, met with the attention which their importance, as a national object, demands. The writer before us modeſtly profeſſes that he has little practical experience on the ſubject of which he treats, his ſmall ſhare of information having been derived from a reſidence in the weſtern parts of Ireland, during the moſt unproductive ſeaſon ever remembered. His particular object is to recommend a new mode of *hake-fiſhing*, by the trammel net, on the principle on which the herring and mackarel nets are conſtructed. This mode, he ſays, was introduced by Thomas Walton, Eſq. of Oyſterhaven, near Kinſale, but has been greatly checked by a practice which deſerves the ſevereſt animadverſion. It ſeems that the crews of the veſſels called *hookers* (who take theſe fiſh with the rod and line), alarmed at the diminution of their profit, adopted a moſt nefarious mode, calculated to put an end to the new mode of fiſhing, by ſailing four or five veſſels abreaſt, and ſweeping with their anchors, thus dragging the trammel nets from the ſituations where they were moored. We hope the expoſure of ſuch an iniquitous practice will awaken the leading perſons of Ireland, eſpecially of the maritime counties, to the moſt vigorous exertions for its prevention and puniſhment. The great ſuperiority of this mode of fiſhing appears to be clearly ſhown by the writer before us. He alſo recommends a remiſſion of the ſalt duty. Theſe are the moſt material parts of his pamphlet; which may excite others, more converſant with the ſubject, to further enquiries, and, it may be hoped, will ſtimulate perſons in power to the promotion of this object, ſo material to the proſperity of ſome parts at leaſt of Ireland.

ART.

ART. 49. *Letter to the Rev. Dr. Goodall, Head Maſter of Eton School; on the Importance of a Religious Education.* 8vo. 36 pp. 1s. Stockdale. 1803.

The light in which this mild and ſerious Etonian takes the queſtion reſpecting the attention to religion at our public ſchools is, not that ſufficient outward homage is not paid, in attendances upon prayer and church ſervice; but that enough is ſeldom done to impreſs the excellence of our holy religion upon young minds, in proportion to the pains that are taken to enable them to taſte and comprehend the beauties of the claſſic authors. We have known ſuch admirable effects produced by the very methods which this writer recommends, that we are deſirous to give all poſſible weight to his admonitions. In ſpeaking of the beauties of the ſcriptural writings, he has the following judicious paſſage.

"But were there no other ſources from whence the moſt copious ſupply of religious ſentiments, conveyed in the moſt beautiful and ſublime expreſſion, could be derived, except the book of Pſalms, I ſhould not ſcruple to aſſert, that in that book alone are to be found the fineſt inſtances of ſublime and pathetic poetry, ſuch as would furniſh an almoſt inexhauſtible ſource of compariſon and exhortation. It is from the want of having the moſt beautiful and ſublime paſſages of thoſe divine compoſitions, as well as thoſe of Job, Iſaiah, and other poetical parts of Scripture, early pointed out to us, and impreſſed upon our minds, that many, who are well acquainted with, and have the higheſt reliſh for the beauties of Homer, Pindar, or Virgil, are either entirely ignorant of, or perfectly inſenſible to, the ſtill more ſublime and pathetic language of the ſacred writings." P. 12.

We doubt, indeed, whether the regular recurrence of a ſtated day for ſacred lectures would have ſo good an effect, becauſe it might produce wearineſs, as that occaſional reference to the Scriptures, which is ſo conſtantly in the power of an able man, equally verſed in profane and ſacred literature; that recurrence from heathen morality to the higher doctrines of the Goſpel, from imperfect to perfect examples, which Dr. Vincent has ſo ably deſcribed as the practice of the preſent Archbiſhop of York, and other great teachers. After all, much muſt depend, as in all human inſtitutions, on the qualities, feelings, and talents of the perſon employed; which, in Dr. Goodall, according to abundant teſtimony, are ſuch as to enſure all poſſible ſucceſs to the wiſhes of this modeſt adviſer.

ART. 50. *An Account of the Galvanic Experiments performed by John Aldini, Profeſſor of Experimental Philoſophy in the Univerſity of Bologna, Member of the Medical and Galvanic Societies of Paris, of the Society of London, and of the Society of Phyſicians at Guy's Hoſpital, &c. &c. on the Body of a Malefactor, executed at Newgate, Jan. 17, 1803. With a ſhort View of ſome Experiments which will be deſcribed in the Author's new Work now in the Preſs.* 8vo. 36 pp. 1s. Cuthell and Co. 1803.

This tract, which is only the precurſor of a larger work, alluded to in the title-page, and ſince publiſhed, was well calculated to ſatisfy the

the firſt curioſity of the public, which had been moſt ſtrongly excited by the report of theſe extraordinary experiments. Whatever may be the further powers of Galvaniſm, which remain yet to be developed, as well as its exact connection with Electricity, it is perfectly clear that it affords a moſt powerful ſtimulus to animal matter, and therefore promiſes, when further underſtood, to prove a ſtrong ally to medicine, in caſes where ſtimulants are required. The narrative of fifteen experiments is here given, in clear and ſatisfactory language; and ſeven concluſions are drawn, all tending to point out the peculiar powers of Galvaniſm, and the probability of its being ſucceſsfully applied in the manner we have now mentioned. On the validity of the latter concluſions, experience only can decide; that they are probable, will readily be granted.

ART. 51. *A Defence of the Character and Conduct of the late Mary Wollſtonecraft Godwin, founded on Principles of Nature and Reaſon, as applied to the peculiar Circumſtances of her Caſe; in a Series of Letters to a Lady.* 12mo. 160 pp. 3s. 6d. Wallis. 1803.

The perſon in whoſe defence this literary champion has entered the liſts, though much extolled in her day by a certain claſs of writers, is already almoſt forgotten by the public at large. Whether it is judicious, or kind to her memory, to bring her character again into diſcuſſion, her friends and admirers would do well to conſider. Amidſt all the extravagant praiſes which this writer has laviſhed upon the talents and virtues of Mrs. W. G. among all the ſophiſms which he has preſſed into her ſervice, we find here and there an *admiſſion*, which renders theſe exceſſive praiſes almoſt ludicrous. By this it would ſeem, that the author of theſe letters, though he has imbibed much of the ſpirit, and uſes much of the jargon of modern ſophiſts, has not loſt all ſenſe of ſhame, or diſcarded every principle of morality. Yet, in his adverti ſement, he profeſſes to deſpiſe thoſe who regulate their conduct by the ordinary and approved rules of life, and talks much of "*individuality of thinking and acting;*" as if ſome new diſcovery could be made in morals by every ſcioliſt and free-thinker; diſtinct from, and ſuperior to, not only the leſſons of moraliſts, but the precepts of the goſpel. It is ſurely needleſs at this day to expoſe the ſophiſtry, or point out the danger of ſuch doctrines. We agree however with the author, that "friendſhip is a very fallacious medium of criticizing;" and it is manifeſt that through this medium he has viewed every action of the life which he here profeſſes to defend, but in truth very awkwardly palliates; for what, after all that has been ſaid, was the character of this "*virtuous and amiable woman*," according to the account given of her by her friends, and even her huſband? Does ſhe not appear to have been eccentric in all her opinions, preſumptuous and ſelf-conceited in her judgments, ungovernable in her paſſions, hurried away by a blind partiality to the French Revolution, deceived by the ſophiſtry which juſtified, and unappalled by the atrocities which attended it? Did ſhe not, in private life, diſdain almoſt every regulation by which ſociety is held together, and erect her own caprice, inclinations, and paſſions as the unerring ſtandard of right? We know not who were the ſevere cenſurers of whom this writer

writer complains; or indeed of any cenſurers of her conduct excepting thoſe which the ſenſeleſs zeal of her admirers provoked; thoſe admirers who, by expoſing her whole life to public view, and exalting her into ſomething more than woman, ſhowed her to be far inferior to a woman of virtue. The defence of her concubinage, which this writer, with great probability, puts into her mouth, fully juſtifies the notion we have always had of her character. It amounts to no more than the "*placet pecudum ferarumque ritu promiſcuè in concubitus ruere.*" But we are ſick of the affectation and ſophiſms which, with a few exceptions, pervade this book. The lady whom it celebrates had far better reſt in the ſhade of oblivion than be expoſed in the falſe light of partial praiſe.

ART. 52. *A Remonſtrance againſt Inhumanity to Animals, and particularly againſt the ſavage Practice of Bull-Baiting. By Percival Stockdale.* 8vo. 1s. 6d. Seeley. 1802.

This writer obſerves, that ſince the Bill againſt Bull Baiting was thrown out of the Houſe of Commons, the practice has become more frequent, and attended with more offenſive circumſtances of barbarity. We are heartily ſorry for it; and in all that he ſays on this ſubject we coincide with Mr. Stockdale, though in our opinions of individuals, eſpecially of Mr. Windham, we differ moſt exceedingly.

ART. 53. *Pratique de l'Orateur François, ou choix de pièces d'Eloquence, tirées des meilleurs Poetes et Proſateurs de la Langue Françoiſe, formant un Cours de Rhetorique pratique, à l'uſage de la jeuneſſe Angloiſe qui cultive cette Langue. Ouvrage diviſé en trois Parties, precedé d'un Eſſai ſur l'Action Oratoir. Par M. Lenoir, &c. &c. Second Edition, reviſe et corrigée.* 12mo. 408 pp. Booſey. 1802.

After a ſhort eſſay on oratical action (in which the rules given are now and then too preciſe, but for the moſt part juſt), the author, or compiler, proceeds to divide oratory into three kinds, the *genre demonſtratif*, the *genre judiciare*, and *genre deliberatif*. Under the firſt of theſe heads he inſerts ſhort tales and apologues, paſſages from epic and deſcriptive poems, and a conſiderable number of odes extracted from the works of various French writers, ſome of whom are of the higheſt eminence, others but little known, at leaſt in this country. Under the ſecond title are compriſed ſpeeches, in proſe (ſome of which are tranſlations from Latin writers, others original), and large extracts from the works of epic and dramatic authors. The laſt diviſion comprehends alſo a conſiderable number of ſpeeches (in part tranſlations) upon public occaſions, of the deliberative kind, and a variety of poetical harangues and dialogues, chiefly from the French dramatic writers.

This collection has the recommendation of great variety, and as judicious a ſelection as could reaſonably be expected, where variety ſeems to have been the principal object. The ſpeeches and poems inſerted have, of courſe, various degrees of merit; but we have not met with any that are objectionable, and think the book uſeful for young ſtudents of the French language.

ART.

ART. 54. *The Cambrian Biography; or, hiſtorical Notices of celebrated Men among the Ancient Britons. By William Owen, F. A. S.* 12mo. 7s. 6d. Williams. 1803.

The hiſtorical notices given in this volume are ſo exceedingly conciſe, that they will afford but little intereſt or amuſement to general readers. Of this, indeed, the author ſeems to expreſs an apprehenſion in his Introduction. He hopes that at ſome future period, and in other hands, this "meagre ſkeleton" may grow into a more conſiſtent form. We hope that in the account of "one of the greateſt poets that appeared amongſt the Welſh," (p. 135) there is a miſrepreſentation with reſpect to a living character, whom we have been accuſtomed to reverence. The book, altogether, will be an agreeable manual to Cambro-Britons; but it is dear, and exhibits but ſcanty information. It is dedicated to George Chalmers, Eſq.

ART. 55. *Elements of Engliſh Grammar; or, a new Syſtem of grammatical Inſtruction, for the Uſe of Schools and Academies. By John Dalton, Teacher of the Mathematics and Natural Philoſophy, and Secretary to the Literary and Philoſophical Society, Mancheſter.* 12mo. 122 pp. Richardſon. 1801.

This ingenious grammar (which from accidental circumſtances has long lain by us unexamined) deſerved perhaps a fuller diſcuſſion than we can give it in this place. As the author has deviated conſiderably from the path of his predeceſſors, he has, very properly, given his reaſons for ſo doing in preliminary obſervations.

The parts of ſpeech, in which he has made the moſt important changes, are, the articles (which he will not admit to form a diſtinct part of ſpeech, but calls them definitives and claſſes them with adjectives); alſo the pronouns, ſeveral of which among thoſe called adjective pronouns, he claſſes (rather inconſiſtently with the preceding arrangement) with definitives or articles; but his greateſt ingenuity is employed in diſcuſſing the moods and tenſes of the verb. He objects, and certainly not without reaſon, to the unmeaning names of the tenſes, and the improper diſtinctions among them, which are found in moſt Engliſh grammars. This leads him to the ſignification of the auxiliaries; which is ingeniouſly, and in general judiciouſly, explained. But we cannot agree with him, that *ſhall* and *will* "conſtantly denote preſent time;" nor do we think the paraphraſes he gives, in illuſtration of his opinion (p. iv. of the Preface) by any means prove it; ſince, even in thoſe paraphraſes, a future time, for the *performance* of the ſuppoſed action is underſtood and referred to. On the ſubject of tenſes (which the author thinks has been "greatly obſcured by unmeaning names and improper definitions") we ſee no reaſon to differ materially from his obſervations. With reſpect to the remaining parts of ſpeech, this writer differs but little from other grammarians; but he reckons only ſix "ſorts of words" (as he terms them) claſſing the interjection with the noun, and the participle with the verb.

This Grammar is dedicated to Mr. Horne Tooke, and coincides generally with his opinions on the ſubject. With all its ingenuity it

is,

is, we think, too refined for the uſe of ſchools, or, at all events, of the lower claſſes; but certainly deſerves the conſideration of thoſe who devote their attention to philological ſtudies.

ART. 56. *A Letter to his Majeſty, and one to her Majeſty, by Mr. Brothers, who will be revealed to the Hebrews as their King. Alſo, a Poem, with a Diſſertation on the Fall of Eve; and an Addreſs to Five eminent Councellors.* 8vo. 75 pp. 2s. Riebau. 1802.

Whether this poor ignorant lunatic is really ſuffered to write and publiſh his effuſions, or whether ſome unconfined madman, with as little intellect as himſelf, aſſumes his name, and publiſhes for him, it is certain that the walls of Bedlam never received more frantic effuſions than theſe occaſional tracts contain. To the Queen he ſays,

> I now preſent your Majeſty with a ſong,
> It is from Solomon's, tho' not quite ſo long;
> It is in the form of an heavenly pſalm,
> Rich as Solomon's, and as David's calm.

And in the end,

> Now then, excellent Queen, I take my leave,
> As well-bred men ſhould in theſe times behave, &c.

This is mere folly; but the blaſphemous introduction of the name of God, which ariſes from the pretended inſpiration of the writer, is a crime which ought to be prevented by authority, and the preſs delivered from the diſgrace of iſſuing ſuch traſh.

ART. 57. *The Adviſer; or, the Moral and Literary Tribunal. In Four Volumes.* 12mo. 1l. Wallis. 1803.

This is a book taking the convenient form of periodical eſſays, but not remarkably ſucceſsful in the employment of it. In a few places, where the author is known, it has acquired a kind of perverſe notoriety, rather than celebrity, from abounding in real or ſuppoſed perſonalities; and from hazarding accuſations of the moſt atrocious kinds without reſerve. We have ſaid, real or ſuppoſed perſonalities, becauſe there may perhaps be ſome among the characters miſapplied; but in general they are ſo marked by circumſtances, which could not by accident or without deſign be united, that nothing can be more audacious than the pretence, repeated in one or two prefaces, that the applications of characters here delineated are made by the fancy of the reader, and not the intention of the writer. Already, for the ſake of cancelling and removing parts particularly obnoxious, have the firſt impreſſions of one or two volumes been recalled, and a ſecond edition brought prematurely forward. A very large part of the work conſiſts of narratives which have little to attract attention but the virulent accuſations they contain; and in which, according to appearance, the author has not ſpared even his own neareſt relations. As a literary performance, the Adviſer is written in an affected ſtyle, with much preſumption in its opinions, and a frequent intermixture of unauthorized words. Within the very firſt twenty lines of the firſt eſſay,

eſſay, we find *kardieſſe* and *imbecile*, as ſpecimens of the licence which the author means to allow himſelf, with reſpect to language; and the collection of ſimilar flowers might eaſily be extended to an enormous length. We are, however, unwilling to give, of a work ſo remarkable for ſome of the moſt odious demerits, ſuch an account as may attract much notice or obſervation. To periſh in obſcurity is the fate it ſeems to deſerve, and from which we would not call it, even by our indignation.

ART. 58. *A new Syſtem of Short-Hand, in which Legibility and Brevity are ſecured upon the moſt natural Principles with reſpect to both the Signification and Formation of the Characters; eſpecially by the ſingular Property of their ſloping all one Way, according to the habitual Motion of the Hand in common Writing.* 12mo. 4s. Darton and Harvey. 1802.

There are, perhaps, more ſyſtems of ſhort hand, than of any other art, and their continual multiplication ſeems to prove that ſomething is ſtill wanting to them all, to render them quite ſatisfactory. Practice alone can completely decide upon the merits of ſuch a ſyſtem; but the idea of giving the ſhort hand the ſame direction as the common hand, is well conceived, and promiſes to add facility to the practice. After all, what can be the occaſion for ſo many precepts on this ſubject? The moſt imperfect ſhort hand may anſwer tolerably, when it has been once familiarized.

ART. 59. *Lettres ſur la Mythologie, Dédiées a une Jeune Dame de Qualité. Par Miſs C. Forſtner.* 12mo. 111 pp. Dulau, &c. 1803.

Though theſe Letters are not very profound, they appear to be written in a pure ſtyle, and may ſerve as uſeful exerciſes for young ladies ſtudying the French language. The concluding Letter conveys a pleaſing compliment to the perſon addreſſed, and is not without ingenuity.

" Ma chère demoiſelle,

" Quoique je n'aie traité que ſuperficiellement des divinités et n'en aie nommé que les principales, cependant je ne puis m'empêcher de conclure par *l'Amitié*; elle eſt peu connue, mais je lui offre à votre égard ſurtout un culte particulier. Les Grecs lui avoient élevé une ſtatue, les Romains la repréſentoient ſous la figure d'une jeune perſonne revêtue d'une tunique ſur laquelle étoient gravées ces deviſes qui marquoient bien ce que devroient être de vrais amis: ſur l'une de ces deviſes on liſoit; à la vie et à la mort; ſur ſon front étoient gravés ces mots: l'été et l'hiver. La figure avoit le côté ouvert juſqu'au cœur, qu'elle montroit du doigt avec ces mots: de prés comme de loin. Je trouve cette deviſe excellente, puiſſe ce petit abrégé porter l'empreinte de ces ſentimens, et vous perſuader que l'abſence ne diminue en rien l'affection et les ſentimens de la conſidération de celle qui ſe ſentira toute la vie une de vos plus affectionnées.

C. F."

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 60. *Arithmétique univerſelle de* Newton, *traduite du latin en français, avec des notes explicatives; par le C.* Baudeux. Two Voll. in 4to. Paris.

This work, publiſhed in 1707, had been compoſed thirty years before, for the purpoſe of the Lectures given by its immortal author in the Univerſity of Cambridge. Though of no great bulk, like moſt of the works which reflection has brought to maturity, it deſerved not only to be ranked among the moſt excellent elementary books, but likewiſe to hold a diſtinguiſhed place among thoſe works of invention which ſerve to enrich ſcience with new and important truths. The following account of it, regarded in this light, was given by the Abbé *de Gua*, geometrician to the Academy of Sciences, in 1741.

" Quoique Newton fût né," ſays he, " dans un temps où l'analyſe paroiſſoit déjà preſque parfaite, cependant un ſi grand génie ne pouvoit manquer de trouver à y ajouter encore. Il a donné en effet ſucceſſivement dans ſon arithmétique univerſelle : 1°. Une règle très-élégante et très-belle pour reconnoître les cas où les équations peuvent avoir des diviſeurs rationnels, et pour déterminer dans ces cas, quels polynômes peuvent être ces diviſeurs ; 2°. une autre règle pour reconnoître, dans un grand nombre d'occaſions, combien il doit ſe trouver de racines imaginaires dans une équation quelconque ; une troiſième pour déterminer d'une manière nouvelle les limites des équations ; enfin une quatrième pour découvrir en quel cas les équations des degrés pairs peuvent ſe réſoudre en d'autres de degrés inférieurs dont les coëfficiens ne contiennent que de ſimples radicaux du premier degré."

Conſidered as an elementary book intended for the uſe of beginners, the *Univerſal Arithmetic* may likewiſe be called a model of method, of preciſion, of elegance ; as it is alſo in the art of generalizing our ideas, in its problems, and in the variety of their ſolutions.

The Latin language, in which the *Univerſal Arithmetic* was written, made this work leſs uſeful to beginners, even at the time when Latin was more cultivated than it is at preſent. Mr. *B.* has therefore rendered an eſſential ſervice to ſcience, at leaſt among his countrymen, by preſenting them with it in their own language, and we may ſafely aſſert that it has loſt nothing in the hands of its tranſlator.

The notes, which are here added to elucidate the text, or to ſupply diſcoveries made ſince the time of *Newton*, are always neceſſary, and leave nothing obſcure ; this is indeed all that can be deſired in a commentary. *Eſpr. d. Journ.*

ART.

ART. 61. *Hiſtoire de la méſure du temps par les horloges; par* Ferdinand Berthoud, *mécanicien de la marine, membre de l'Inſtitut national de France, et de la Société Royale de Londres;* 2 Voll. in 4to. with 23 plates. Paris, 1802.

The hiſtory of the Arts may become the moſt uſeful of all others, when it joins to the knowledge of the invention and of the progreſs of the Arts the deſcription of their mechaniſm. Theſe conditions are certainly obſerved in the preſent work.

The firſt volume, divided into ſixteen chapters, treats of all the different inventions for the meaſure of time, whether adapted to common or ſcientific purpoſes. In the ſecond, conſiſting of eight chapters, the author explains the various attempts that have been made to obtain the corrections of the effects of heat and cold on the regulating pendulum of aſtronomical and other time-keepers; after which, he deſcribes their component parts, as alſo the different inſtruments employed in the formation of the machines intended to meaſure time, &c. giving likewiſe an account of the ſeveral perſons to whom the different inventions and diſcoveries relative thereto are attributed; and, laſtly, in an Appendix, a liſt, or *Catalogue raiſonné*, of the principal treatiſes hitherto publiſhed on the meaſure of time.

A work of this kind could only be properly executed by a perſon to whom the art has been indebted for ſome of its greateſt improvements, ſuch as Mr. *B.* undoubtedly is. *Ibid.*

ART. 62. *Traité des arbres et arbuſtes que l'on cultive en France en pleine terre; par* Duhamel. *Nouvelle édition augmentée de plus de moitié par le nombre des eſpèces; diſtribuée d'après un ordre plus méthodique, ſuivant l'état actuel de la botanique et de l'agriculture; contenant l'expoſé des caractères du genre, de l'eſpèce; les variétés; les ſynonymes; la deſcription; le temps de la floraiſon et de la maturité des fruits; le lieu natal; les uſages économiques et médicinaux; leur culture; les moyens à prendre pour les naturaliſer; l'époque ou ils ont été apportés en Europe, et des remarques hiſtoriques ſur leurs noms anciens et modernes; avec des figures en noir ou en couleurs d'après les deſſins de* P. J. Redouté, *peintre du muſéum d'hiſtoire naturelle, et de la claſſe des ſciences phiſiques et mathématiques de l'Inſtitut*, &c. 9e. *et* 10e. *livraiſons.* Paris.

The title of this intereſting and magnificent work is itſelf a ſufficient eulogium of it. The learned and laborious *Duhamel*, ſeemed to have left nothing further to be done in the kind of reſearches with which he was occupied. Notwithſtanding, ſince the appearance of his work, the domain of botany has been much enlarged, and this edition contains the deſcription of a great many trees and ſhrubs which were entirely unknown to him; and which have ſince been naturalized in France. *Ibid.*

ART. 63. *Inſcriptionis Phœniciæ Oxonienſis nova interpretatio, auctore* J. D. Akerblad. Paris, 1802.

This inſcription is one of the 23 Phœnician *epigrammata* found by *Pococke*. It was inſerted by *Barthélémy* in the 30th volume of the *Mémoires*

Mémoires de l'Académie des Belles-Lettres. *Swinton* attacked his Translation, and propoſed another, which is to be found in the collection of the *Marmora Oxonienſia.* *Barthélémy* offered a new tranſlation in a letter to the Marquis *Oliveri;* that of Mr. *Akerblad* differs from all the three. We will not venture to affirm that it is right; but we may with juſtice ſay, that his Diſſertation ſhows him to poſſeſs a very extenſive knowledge of the Oriental languages.

Mr. *Akerblad* had before publiſhed, in the *Memoirs* of the Academy at Göttingen, a Phœnician Inſcription which he had himſelf found at Athens; as alſo a *Lettre ſur l'inſcription égyptienne de Roſette*, Paris, An 10; and in the *Magaſin Encyclopédique*, of the month Ventoſe, An 10, the ſubſcription to a Coptic MS. written in the curſive character, which was not before underſtood. *Ibid.* and *Magaſ. Encycl.*

ART. 64. *Journal de l'école polytechnique, publié par le Conſeil d'inſtruction et adminiſtration de cet établiſſement.* Onzième cahier. Tome IV. Meſſidor An X; in 4to. forming 385 pp. Paris.

The memoirs contained in this volume relate to deſcriptive geometry, phyſics, and chemiſtry. In the firſt diviſion are contained two Memoirs, by Mr. Monge, *ſur la ſurface courbe dont toutes les normales ſont tangentes*, 1°. *à la ſurface d'une même ſphère;* 2°. *à une même ſurface conique à baſe arbitraire;* together with an *analyſe détaillée des différentes queſtions qui ſe rapportent au mouvement d'un corps ſollicité par des puiſſances quelconques*, by Mr. *Prony;* a Memoir, by Mr. Monge, *ſur l'application de l'algèbre à la géométrie*, with additions by MM. *Hachette* and *Poiſſon;* a Memoir, by Mr. Poiſſon, *ſur la pluralité des intégrales dans le calcul des différences*, read at the Inſtitute; as alſo another, *ſur l'élimination dans les équations algébriques;* laſtly, a Memoir, by Mr. Moreau, *ſur la théorie des mouvemens des projectiles dans les milieux reſiſtans.*

Under the diviſion of Geometry are found, a *Memoire ſur la fortification ſouterraine*, generally known under the name of *offenſive and defenſive mines*, by Mr. *Mare Cot;* a Memoir *ſur l'emploi des machines aëroſtatiques aux reconnoiſſances militaires et à la conſtruction des cartes géographiques, by Mr.* Lornet; a Memoir *ſur la direction des caiſſis*, by Mr. *Regnard;* and a Memoir, by Mr. Leſrançois, *ſur la gnomonique.*

On the ſubject of Phyſics we have, in this volume, a Memoir, by Mr. Haſſenfratz, *ſur les ombres colorées;* one *ſur le Galvaniſme*, by Mr. *Hachette;* and an extract from a Memoir *ſur l'Elaſticité*, by Mr. *Barruel.*

The chemical part contains the *Examen d'un oxyde d'antimoine natif ayant l'organization d'un ſulfure, et un eſſai d'applicatron des phénomènes galvaniques à la formation et au paſſage des minéraux*, by Mr. Guyton; *des obſervations ſur la ſtrontiane*, by Mr. *Berthollet;* a *Notice*, by the ſame, *ſur une méthode de donner au lin et au chanvre les apparences du coton;* a *Précis d'expériences faites au laboratoire du C.* Guyton *ſur l'oxyde du carbon gazeux*, by MM. *Deſormes* and *Clément;* a *Notice ſur l'acide ſébacique*, by Mr. *Thénard;* tome *Obſervations ſur l'acide zootique*, by the ſame; laſtly, the *deſcription d'un ſel ſulfure de ſoude*, by Mr. *Lermina.*

The

The work is terminated by a *Diſcours ſur les connoiſſances néceſſaires à un amateur eclairé des arts du deſſin*, by Mr. *Neveu*; and a *Notice biographique ſur* Charles Gardeur Lebrun, *inſpecteur des études à l'Ecole polytechnique*, by Mr. *Guyton*. *Ibid.*

ITALY.

ART. 65. *Fondamenti della Scienza Chimico-Fiſica applicati alla formazione de' corpi ed ai fenomeni della natura, opera di* Vincenzo Dandolo, *membro del Collegio Elettorale de' Dotti della republica Italiana e ſocio di molte Academie nazionali e ſtraniere. Quinta edizione accreſciuta di nuove ſcoperte e di nuove importanti verità*; 4 voll. in 8vo. Milan. 1803.

Theſe elements are remarkable for the clear and generally excellent method which is conſpicuous throughout the whole of them. The very great knowledge poſſeſſed by the author, of Chemiſtry, Phyſics, and Natural Hiſtory, concurs to the perfection of this work. It may be conſidered as one of the beſt guides that has hitherto appeared on theſe important ſubjects.

GERMANY.

ART. 66. 1. *Arabiſche Chreſtomathie, herauſgegeben von* Johann Jahn, *Dr. der Philoſophie und Theologie, K. K. Prof. d. orientaliſchen Sprachen, der Einleit. ins A. T. der bibl. Archæol. und d. Dogm. auf der Univerſität zu Wien. Arabic Chreſtomathia, by J.* Jahn, *&c.* Vienna, 1802.

ART. 67. 2. *Lexicon Arabico-latinum Chreſtomathiæ Arabicæ accommodatum*; 8vo. ibid. Pr. 4 Rixd.

The ſelections forming this Chreſtomathia are, 1. from the Coran, p. 1—45; 2. from Natural Hiſtory, chiefly paſſages quoted in Bochart's *Hierozoicon*, according to the new edition by *Roſenmüller*; 3. from Abulfeda's *Deſcription of Egypt*, in the edition of *Michaëlis*, with the addition of the various readings from Eichhorns *Bibliothek*, p. 80—106; 4. from Abdollatif's *Hiſtoriæ Ægypti Compendium*, five Chapters of the firſt Book, and the three Chapters of the laſt, but with ſome omiſſions; as, for inſtance, what appears there in Chap. IV. concerning the *Amlid Aſſawari*. The reimpreſſion is evidently made from the octavo edition, with corrections of the text by a learned native of Tripoli, Mr. *Aryda*; 5. from the *Hamaſa* of *Abi Temmam*, p. 185—200; 6. two before inedited *Macamáth* the VII. and XI. of *Hariri*, with ſhort ſcholia; 7. four dialogues, in the vulgar Arabic of Syria, by Mr. *Aryda*, p. 221—280, which appear to us the moſt valuable part of the work.

The *Lexicon*, which is in Arabic and Latin, is arranged, in our opinion very injudiciouſly, according to the order of the Hebrew and Syriac alphabets. *Jena ALZ.*

ART.

ART. 68. *Teutſche Ornithologie, oder Naturgeſchichte aller Vogel Teutſchlands in naturgetreuen Abbildungen und Beſchreibungen.—German Ornithology, or Natural Hiſtory of all the Birds of Germany, deſigned from Nature, with the exact Deſcription of each, publiſhed by* Borckhauſen, Lichthammer, C. W. Becker, Lembke, *et* Becker, Jun. Darmſtadt, *I.—V. livraiſons* in fol. 1802.

The indefatigable zeal of the German naturaliſts, and the manner in which they are ſeconded by artiſts of all kinds, make the works on theſe ſubjects of a *Soemmering, Hoffmann, Hedwig, Jacquin, Blumenbach, Joerdens, Bechſtein, Eſper*, of the *author of the Botanic Garden of Heidelberg*, &c. peculiarly intereſting.

Of this number is the collection which is here noticed; in which the deſign is carried to the greateſt perfection; the deſcriptions are preciſe, and preſent the characters of the ſpecies, its properties, the places where it is found, its nouriſhment, propagation, uſe, &c. The whole evidently ſhows, that the authors have conſulted, and diligently copied nature. They have repeated in Latin the diſtinctive characters; and have added, in the ſame language, a ſuccinct deſcription of each individual. They have not numbered the plates, ſo that every one may claſs them according to his own method.

Magaſ. Encyclop. and *Jena ALZ.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

To *Mr. Overton*, not moved by his peremptory, *muſt inſert*, but by a real love of juſtice, we ſhall here return ſuch an anſwer as the preſent time will admit. We perceive that, in the haſte of printing a periodical work, Church*man* was ſuffered to paſs inſtead of Church*men*, in reporting the title of his book: and, having once ſo paſſed, has been repeated, the title not being a ſubject of very anxious examination; *whole* for *wholly*, p. 484; *received* for *reviewed*, p. 485; *this* for *their*, p. 491; are alſo, as he ſuppoſes, errors of the preſs. To the whole remainder of his Letter, not to begin an altercation which might probably run to a conſiderable extent, we ſhall only reply, at preſent, that our intention is to repreſent, not to miſrepreſent, him. But we promiſe him, for the ſake of juſtice, and as the diſpute is of ſome moment, that when we ſhall have reviewed his book completely, we will alſo review our own critique, with the aid of his remarks; and retract from it all aſſertions which ſhall appear to have been haſtily or incorrectly made. But, from what we obſerve in his preſent Letter, we do not conceive, that the amount of thoſe ſacrifices to juſtice will be conſiderable.

A Cor-

A Correſpondent, ſigning himſelf *Spes*, adverts to one of the matters noticed by Mr. Overton, and complains that, in printing his quotation from Archbiſhop Secker, we have omitted the three dots, which imply that a paſſage was left out. We perceive that this is true; but does not his omiſſion of the paſſage, whether marked or not, imply that it contained nothing material to the ſentence? Whereas, our reſtoration of it, proves that it does contain what is very material: and how many perſons would turn to the Archbiſhop's Charge to aſcertain this point, even with the intimation of the dots?

Dr. Valpy deſires us to mention, that the *Elegantiæ Latinæ*, ſpoken of as his work in our laſt number, p. 570, was not compiled by himſelf, but by his brother, the *Rev. Edward Valpy*.

In anſwer to a mere ſurmiſe of ours, that his *Harmony of the Epiſtles* had not been adequately advertiſed, *Mr. P. Roberts* informs us, that the fact was not ſo. He ſays, alſo, that our reviewer miſtook the numbers which were merely references from the Harmony to the Summary, for numbers of the ſections, and therefore attributed to him a want of care, which was not real. We certainly found a want of clearneſs in the modes of reference; but if that led us to impute another fault improperly, we are glad to remove the imputation from a work, which we conſider as entitled to much reſpect and commendation.

We muſt repeat to our correſpondents, who favour us with new editions of books, very frequently reprinted, that it is the object of a Review to examine *new Books*, not new Editions, unleſs the circumſtances of thoſe editions have ſomething in them very particular or important.

LITERARY INTELLIGENCE.

A ſplendid work, on the *Egyptian Antiquities* ſurrendered by Menou to the victorious army of General Hutchinſon, and now depoſited in the Britiſh Muſeum, is now proceeding, under the care of *Colonel Turner*, by whom they were brought over. It will be illuſtrated by accurate plates.

Dr. Munkhouſe, of Wakefield, whoſe occaſional Sermons we have often noticed with commendation, is preparing to publiſh three volumes of his diſcourſes; which we hope will meet with the patronage they deſerve.

We are informed that the third and laſt volume of the improved edition of *Hutchins's Hiſtory of Dorſetſhire* is in the preſs. The ſecond has very lately appeared.

We hear alſo of a volume of Poems intended to be publiſhed by *Mr. Hackett*, of the Temple, to be entitled *Feelings of Nature*.

AN

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TO THE

REMARKABLE PASSAGES

IN THE

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FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,
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MDCCC III.

"Meminerit is qui reprehenſionem parat, ſe quoque hominem eſſe." ERASMUS.

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PREFACE.

THAT Literature is at a ſtand, and that there is no ſale for books, is daily declared, with much ſolemnity, by thoſe who feel a momentary intereſt in having it believed; by thoſe who wiſh to diſcourage the hopes of an author, or lower the price of his labours: yet Reviewers of all deſcriptions ſtill find it difficult to keep pace with the works that iſſue from the preſs; and have no defence for their omiſſions, but that neceſſity which they all experience. That we are not more deficient in this reſpect than our neighbours, we have reaſon to feel aſſured; yet our half yearly ſelection generally contains many works which certainly belong not ſtrictly to that period. It is our own half year, not that of exact chronology, from which we make our choice. A little time, however, places all on an equality, and they who have been noticed early, and they whom accident has cauſed to wait, are alike recorded in our progreſſive regiſter. We begin at preſent, as we have invariably done, with that which we regard as moſt important—

Divinity.

We quit with regret, and with proportionable delight return to ſuch a work as *Dr. Paley's Natural Theology**, a book in which the beſt powers of reaſon are employed to the higheſt purpoſes. If the per-

* No. III. p. 221.

verſion of the will could be conquered by an appeal to the head, Atheiſm would be here ſubdued. The confirmation of well-diſpoſed minds, in their ſound and rational belief, will be the effect moſt commonly produced. Dr. Paley certainly gives new life and energy to the moral proofs of a Deity, in this very able publication. We have no original work within our preſent liſt, which can be arranged with the foregoing in magnitude as well as value, except indeed volumes of Sermons, which we uſually conſider apart. Thus circumſtanced, we ſhall not further delay our mention of *Mr. Reeves's* edition of the *Greek Teſtament**, a book in which, to a neat and diſtinct type, are added the advantages of thoſe ſections, arguments, and diviſions, which have been approved in his Engliſh Bibles. *Newcome's Harmony*†, in Engliſh, offers to the divine a moſt uſeful and convenient book for comparing the narratives of the Evangeliſts; it gives indeed a facility, of which even the uninſtructed may avail themſelves, for the better underſtanding the Goſpels. *Mr. Thirlwall's* Engliſh *Diateſſaron*‡ is, like his Latin book of the ſame kind, at once a tribute to the merit of the original compiler Dr. White, and an inſtructive manual for the pious reader. As a compilation of utility, in many reſpects, we ought not to omit *Buck's Theological Dictionary*§, though the author occaſionally inculcates ſome tenets, which have not our aſſent.

Among ſmaller tracts, we cannot paſs by *Mr. Robinſon's Scrious Call.* It would be hard to refuſe a ſingle mention here, to a book which accidentally we have twice noticed in our critiques‖. Though theſe accounts proceeded, as may be ſuppoſed, from different pens, it will be ſeen that they agree in commendation. To the critical reader, *Mr. James's Eſſay on Jonah*¶ has ſome attractions, though we ſhould not venture to re-

* No. VI. p. 683. † No. IV. p. 436. ‡ No. IV. p. 437.
§ No. II. p. 203. ‖ No. I. p. 72; alſo vol. xxi. p. 440.
¶ No. III. p. 321.

commend

commend it as a comment for general adoption. The *Churchman's Remembrancer** is a work which we hope to see continued; it consists not in general of original matter, but of useful tracts republished; with the addition, however, of illustrations by Mr. Churton, and other able divines. It has been well begun, and we trust will be well encouraged and continued.

We proceed now to volumes of Sermons, several of which have lately passed through our hands. We shall here mention those of *Dr. Brown*†, Principal of the College of Aberdeen. The previous character of the author had excited an expectation, which was by no means disappointed. If we did not bestow indiscriminate praise, it is because we have no high opinion of the value of such praise. An author who deserves to be read with care, deserves also to be estimated with exactness. Such an author undoubtedly is Dr. Brown; and such also is another, well known for literary exertions, Dr. Gleig, of Sterling. *Dr. Gleig's Sermons*‡, opposed to the prevailing evils of the times, are of singular value and importance. We have doubted whether, on one or two doctrinal points, they are expressed with sufficient caution; but relying on the sound principles of the writer, we are persuaded that these doubts may admit of a satisfactory solution. In the plain style suited to their title, though not deficient in energy, *Mr. St. John's Practical Sermons*§, have received just praise; they have also been attacked‖, but we take part with those that praise, not those who attack. Two sets of Sermons have lately been translated from foreign languages, and two others either selected from former writers, or founded on the instructions of a single divine. The two former are from *Zollikofer* and *Durand*¶, the two others are the works respectively of *Mr. Clapham* and *Mr. Wrangham*** ; they are all of too much merit and utility to

* No. III. p. 324. † No. IV. p. 393. ‡ No. VI. p. 663.
§ No. III. p. 248. ‖ By Mr. Overton. ¶ No. I. p. 12; and II. 171. ** No. I. p. 85; III. 318.

be

be omitted in this ſketch, though we cannot place them on a level with works of original compoſition.

We generally cloſe our theological account with ſingle Sermons, or other detached diſcourſes from the clergy. Among theſe, the firſt at preſent on our liſt is the *Charge* delivered by *the Biſhop of Lincoln* to the clergy of his dioceſe*, in the beginning of the laſt ſummer. The Charge is a direct attack upon the too prevalent doctrines of Calviniſm, by urging the ſcriptural truth, that ſalvation was freely offered, through Chriſt, to all who would accept and abide by the conditions of the offer. This truth was never more required to be maintained, nor can it often be more ably ſupported. The Sermon of the late *Biſhop of Exeter*†, on the Peace, proved the *Cycnea Cantio* of the author. He is now in peace, though from us, alas! it has been long removed. The ſubjects of the *Biſhop of Oxford's* diſcourſe at *Bow Church*‡ are Miſſions and Charity-ſchools, which, in his hands, become moſt profitable topics of inſtruction. The conſecration of Dr. Burgeſs and Dr. Fiſher to the dioceſes of St. David's and Exeter, happily called to the pulpit a preacher who, as if a double conſecration required double energy, has produced a diſcourſe, which does honour at once to himſelf and the occaſion. *Mr. Churton*§ argues for epiſcopacy; and, though it is not perhaps poſſible to write what is abſolutely new, on a ſubject ſo often diſcuſſed, he gives his arguments, by ſkilful management, the vigour and effect of novelty. *Mr. Glaſſe*, preaching before the Sons of the Clergy‖, vindicates, with much ability, the honour of the married prieſthood; and ſhows the importance, not only of the huſband, but of the wife, to the intereſts of religion and of ſociety. Of Sermons occaſioned by the late Faſt, or by temporary events, the number is too conſiderable to permit us even to ſelect the

* No. II. p. 124. † Ib. p. 199. ‡ No. VI. p. 677.
§ No. VI. p. 678. ‖ No. II. p. 200.

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moſt meritorious. The names of ſeveral of the authors will ſay all that we could wiſh to ſay for them*; but *Mr. Drewe* has now firſt eſtabliſhed a title to celebrity†. On very different ſubjects are, *Mr. Todd's* Charity Sermon, preached at Shrewſbury‡, and the poſthumous diſcourſe of *Dr. Arnald*§, on the duties of Engliſh Univerſities; but both are too good to be paſſed over in our preſent enumeration. With ſound learning, applied to an important purpoſe, Mr. Moore has diſtinguiſhed his *Concio ad Clerum*‖, preached before the members of Sion College. The interpretation of one Hebrew verb is the principal obſtacle in his way, and the advantages of his plan are ſuch as intereſt the learned reader for his ſucceſs.

History.

Without any intermediate gradation, we proceed, on the preſent occaſion, to this claſs; in which we begin with an author partly analyſed in our preceding volume. The Hiſtory of England, under the firſt twenty-three years of the preſent reign, is written by *Mr. Adolphus*¶, with a ſpirit and propriety which will lead many readers to wiſh, with us, for its continuation to the preſent time. Too much has been written for party purpoſes, while a real hiſtory of the time was, till lately, a deſideratum. Foreign hiſtory, written by an Engliſhman, is of a very different nature, but *Mr. Card* has contrived to feel, and to communicate, an intereſt reſpecting the *Revolutions of Ruſſia***. On the ſubject of Troy, we may ſtill ſay,

——— erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.

* For inſtance; *Dr. Glaſſe*, No. IV. p. 439. *S. Madan*, No. V. p. 558. *Beloe*, No. VI. p. 680; and, on another ſubject, *G. Andrewes*, No. II. p. 201. † No. IV. p. 438. ‡ No. VI. p. 680. § Ib. p. 682. ‖ No. VI. p. 640. On the prophecy of 70 Weeks. ¶ Vol. xxi. p. 6; and No. II. p. 158 of this. ** No. III. p. 299; IV. p. 357.

In

In the war which lately aroſe, *Dr. Chandler** fights as manfully as any hero, ancient or modern,—ſi Pergama dextrâ;—but ſome of the old Greeks will yet contend on the oppoſite ſide. To the hiſtory of Italian poetry, *Mr. Mathias* has ſmoothed the way, for the readers of that language, by his judicious ſelections from *Creſcimbeni* and *Tiraboſchi*†; and he writes Italian with a purity and ſpirit which almoſt entitle him to a place in the hiſtories he has thus republiſhed.

Antiquities.

Of antiquaries, we encounter only two in the courſe of the preſent volume; *Mr. Edwards*, who has, with diligence and care, republiſhed the Survey of St. Aſaph, written by *Browne Willis*‡; and *Mr. Gough*§, who, amidſt his more arduous reſearches, has ſolaced himſelf with the records and remains of *Pleſhy*.

Biography.

Cowper, a general favourite, has been made in part his own biographer, by the number of his Letters which *Mr. Hayley*‖ has interwoven in his Life. This method, which has been adopted in many caſes, is of courſe ſucceſsful, in proportion to the intereſt attached to all the remains of the author, and the judgment employed in ſelecting the Letters. The public, we believe, has fully ſhown, that it was not indifferent to any thing from the pen of Cowper; and the biographer has had his ſhare of praiſe, though not without diminution. The Life of *Reid*¶ is calculated for philoſophers of the metaphyſical claſs; and *Mr. Dugald Stewart*, in writing it, has ſhown himſelf well worthy to continue and complete the reſearches of

* Hiſtory of Ilium, No. V. p. 545. † No. IV. p. 413.
‡ No. I. p. 1. § No. V. p. 505. ‖ No. I. p. 55.
† No. VI. p. 614.

his

his friend. With reſpect to the Life of *Bonaparte**, we are inclined with Solon, τέρμα ὁρᾶν†; nor will many Engliſhmen conſider it with much ſatisfaction, till it can be referred to that criterion. Of *Mrs. Collignon's* tranſlation of *Ladvocat*‡, we ſpoke briefly, but with commendation; the original, though not the beſt book of its kind, is convenient, and not unworthy of being tranſlated.

Politics.

The threats of invaſion have produced, for ſeveral months paſt, a number of temporary publications, the common object of which is to rouſe the ſpirit of Britons, and to excite us to deſerve the bleſſings we enjoy, by reſolving to defend them againſt all aſſailants. To theſe we give our general and hearty commendation. The ſpirit and deſign of all is laudable; and, if the execution differs, as unavoidably it muſt, ſtill the object covers all, and they are all deſerving of praiſe. To particularize would detain us too long, and might be in ſome reſpects invidious.

Of political works, amounting to the magnitude of books, we have lately noticed only *Mr. Brougham's* work on *Colonial Policy*§, a publication diſplaying genius, ſagacity, and vigour, on a ſubject of intereſt and importance. Speculations of this kind ſeem daily to be more and more purſued. Let us only beware of becoming *Economiſtes*. Among political pamphlets, none have attracted ſo much attention as thoſe which have handled, not always diſcreetly, certain points of difference between men, who in eſſentials agree. The conteſt was begun by the *Curſory Remarks of a near Obſerver*‖; which tract, and the *Plain Anſwer, by a more accurate Obſerver*¶, were clearly the beſt that

* No. VI. p. 696. † *To look to the end.* ‡ No. II. p. 180.
§ No. IV. p. 341. ‖ No. V. p. 560. ¶ No. VI. p. 687.

the

the altercation produced. Moſt heartily do we ſay, on ſuch occaſions,

——— " ne tanta animis aſſueſcite bella."

The principal topics reſpecting the renewal of war were ably handled, in the tracts of *Mr. Adolphus* and *Mr. Hunter**, to which thoſe may be referred who have the ſlighteſt doubts reſpecting the juſtice or neceſſity of the event, on our parts. Some curious political facts, illuſtrative of the ſame queſtion, appear in the trial of M. Peltier†; on which the ſpeech of his counſel, Mr. (now Sir James) Mackintoſh, will ſtamp a permanent value. *The Elements of Oppoſition*‡ are of a jocular kind, and may perhaps amuſe even where they do not meet with aſſent.

Travels.

The moſt important books of this claſs are thoſe which unite ſcience with amuſement; and, among ſcientific travellers, no name ſtands more diſtinguiſhed than that of *Pallas*§. His Travels in the *Southern Provinces of Ruſſia*, ſtand therefore firſt upon our liſt; and we ſhall rejoice to add to our account, the analyſis of his ſecond volume. Having thus begun with a foreign work, we will ſubjoin *Denon* and *Acerbi*. The ſplendid account of *Egypt*, by the former‖, contains information inacceſſible to earlier travellers; and the Engliſh tranſlations of it, though with leſs external pomp, are, for the moſt part, ſufficiently faithful in their repreſentation. The Italian, *Acerbi*, for what reaſon, or by what means, we do not remember to have been told, ſent forth his *Swediſh Travels*¶ originally in Engliſh. The book deſerved more commendation than the man, whom, in ſeveral inſtances, we found ourſelves obliged to reprove. Neither the principles nor the conduct of the traveller

* No. II. pp. 168 and 204. † Ib. p. 176. ‡ No. V. p. 567.
§ No. IV. p. 385. ‖ No. I. p. 18; ſee alſo vol. xxi. p. 618.
¶ No. I. p. 63; No. II. p. 115; and vol. xxi. p. 461. Correct the references at pp. 18 and 63, to vol. xxi. pp. 613 and 473.

are

are always to our taſte, though his narratives are certainly amuſing.

We turn now to Engliſh travellers, among whom, *Mrs. Guthrie**, the ſecond Engliſh lady who has deſcribed the Crimea and its vicinity, may be mentioned firſt. Her work is entertaining, as is that of *Mr. Davis*, which contains the Travels of four years and a half in the United States of *America*†. *Mr. Carr's Stranger in France*‡, adds to agreeable narrative, the attraction of plates, by no means deſtitute of merit; and the book holds a reſpectable place in the little library, which was produced by the tranſient intercourſe between France and England. A ſlight, but not unpleaſing account of *the Cape*, bears the name of *Robert Semple*§, a young man who appears to have viewed nature with lively feelings.

The Letters of *Lady M. W. Montagu*‖, have ſo long been claſſed with Travels, that we ſhall not remove them from that place, though they are now republiſhed with the acceſſion of other works. The new Letters are written alſo principally from the continent, and the whole collection has ſimilar attractions to thoſe of the part firſt publiſhed.

Though a geographer is not actually a traveller, yet as he reports the obſervations of others who have travelled, we ſhall mention here *Mr. Pinkerton's*¶ compilation, entitled *Modern Geography*; a work which, if it does not meet all the wiſhes of the learned in that ſcience, has yet, in many points, a manifeſt ſuperiority over thoſe which had preceded it.

Philosophy and Arts.

Such is the continually progreſſive ſtate of natural and experimental Philoſophy, that new works are, from time to time, required to keep pace with new

* No. III. p. 275.
† No. III p. 244.
‡ No. II. p. 129.
§ No. IV. p. 449. alſo vol. xxi. p. 581.
‖ No. VI. p. 643.
¶ No. II. p. 588;

diſcoveries. This deficiency was obſerved, and has been ably ſupplied by *Mr. Cavallo**, a philoſopher, whoſe name is a ſufficient pledge for the ſoundneſs of his work. By a judicious uſe of notes, he has accommodated the mathematical, without impeding the common reader. On the general application of *Chemiſtry* to Philoſophy, teaching at the ſame time the ſcience itſelf, *Dr. Thomſon*†, of Edinburgh, has produced a work of the beſt arrangement and cleareſt inſtruction. He terms it a *Syſtem of Chemiſtry*; but the phyſiological application of the ſcience is no leſs remarkable, than the part which is elementary. *Dr. Skrimſhire* alſo illuſtrates the application of Chemiſtry to nature and art, in his *Popular Eſſays*‡, which, ſince ſcience is now popular, will not appear to be miſnamed. Nor did *Mr. Davy*, in his introductory *Lectures*§, omit to conſider the connection of the ſcience of Chemiſtry with Philoſophy in general, and its application to uſeful Arts. In *Richerand's Elements of Phyſiology*, which have been tranſlated by *Mr. Kerriſon*‖, every branch of philoſophical ſcience is called in to illuſtrate the actions of the animal œconomy; and we ſee with pleaſure the extenſion of a ſpecies of knowledge, which may be almoſt conſidered as founded by the illuſtrious Haller.

In mathematical ſcience, we have at preſent to cite only the Engliſh Treatiſe on *Conic Sections*, by *Profeſſor Abram Robertſon*¶; but even a ſingle work, ſo replete with profound and accurate ſcience, does honour to the preſs from which it proceeds.

The indefatigable diligence of *Mr. Kirby*, has produced ſuch a *Monographia***, on the ſubject of Engliſh Bees, as will at once aſtoniſh the common, and delight the philoſophical, reader; while the ſingular and curious properties of animals in general, are introduced to familiar notice in the moſt pleaſing manner, in

* No. III. p. 265; IV. 368. † No. II. p. 101; III. 280.
‡ No. III. p. 231. § No. VI. p. 685. ‖ No. VI. p. 609.
¶ No. IV. p. 418. ** No. IV. p. 405.

Mr.

*Mr. Bingley's Animal Biography**. The progress of science in every part of the world is recorded in the *Annals* of *Philosophy*, the second volume of which † follows the first, at least *passibus æquis*. Here too, as works of extensive reference, we may not improperly introduce *Dr. Willich's Domestic Encyclopædia*‡, and the *Repertory of Arts and Manufactures*§; both proofs of that general desire for knowledge, which can support such a variety of compilations.

We conclude this article with the notice of those transactions of learned Societies which we have lately analysed. The reader will find in the present volume the account of the *Philosophical Transactions for* 1802, *Part I.*‖ and *for* 1803, *Part I.*¶ Let him not therefore suppose that 1802, Part II. is meant to be omitted; it has been postponed by mere mistake, and will be inserted early in vol. xxiii. With the *Royal Irish Academy* we have so far made up our lee-way, as to have given a summary of their sixth volume**, and our further progress will not long be delayed. To the *Abridgment of the Philosophical Transactions* of London, so far as it has proceeded, we have given our strong commendation††. The work is certainly arduous, and concerning what might be done, or ought to be done, we have heard a variety of opinions; but, on the maturest consideration, we approve the plan which has been adopted, and feel a strong persuasion that the public will approve it also.

Medicine.

The gentlemen of the medical profession in this country are frequent, but not prolix writers. There are few among them who do not publish something; but still fewer who undertake such works as are occasionally translated from Dutch or German writers. Hence

* No. II. p. 185. † No. III. p. 309. ‡ No. II. p. 155.
§ No. IV. p. 364. ‖ No. II. p. 134. ¶ No. V. p. 489.
** No. VI. p. 627. †† No. V. p. 536.

we

we abound with ſmall medical tracts, but ſeldom have many volumes to enumerate. At preſent the Cow-pox continues to claim the lead, before every other medical topic: that diſcovery, completely Engliſh, which ſeems deſtined to deliver the world from one of the moſt noiſome and deſtructive diſeaſes that ever have prevailed. On this ſubject we have ſix approved tracts before us, the *Report of the Vaccine-Pock Inſtitution**; *Dr. Redman Coxe's Practical Obſervations*†, deſcribing the introduction and ſucceſs of the practice in America; *Dr. Keir's Account*‡ of its introduction into India; *Dr. Lettſom's Addreſs to Parents* on the ſubject§; the Common Senſe Arguments of *Mr. Simmons*‖; and, *Mr. Ring's* ſecond volume of *a Treatiſe*¶, which, with the hiſtory, compriſes almoſt all that can be taught upon the new practice. The ſubject deſerves attention; and it cannot be denied, that the due attention has been beſtowed.

On the dreadful fever of Philadelphia, *Doctors Currie* and *Cathrall*** endeavour to throw light; but, we fear, without much proſpect of ſucceſs, as to the reſiſtance of the diſeaſe. The catarrhal fever of laſt ſpring, ſtyled the influenza, has been inveſtigated with ability, by *Dr. Falconer, of Bath*††; who agrees, in the moſt important points, with our practitioners of the metropolis. The Waters of Bath have afforded a ſubject for two treatiſes to *Dr. G. Smith Gibbes*, of which the former contained their chemical analyſis, and the ſecond, here noticed‡‡, treats of their medicinal powers. *Dr. John Johnſtone*, of Kidderminſter§§, claims for his father the diſcovery of the efficacy of mineral acid vapour, in deſtroying contagion, and contends for the uſe of the muriatic acid, as at leaſt equal to the nitric. The diſcovery of new medicines, eſpecially when more eaſily procured than

* No. I. p. 7. † No. II. p. 83. ‡ No. V. p. 555. § No. I. p. 84. ‖ Ibid. ¶ No. V. p. 556. ** No. I. p. 77. †† No. II. p. 195. ‡‡ No. III. p. 297. §§ No. III. p. 316.

the

the old, is of public importance, and if we may truſt *Mr. Wilkinſon**, the third medical writer on the ſubject, the uſe of the Cinchona might be ſuperſeded by the bark of the broad-leafed Willow.

Two of the medical tracts now before us, have a particular view to the advantage of the military profeſſion; the obſervations of *Mr. Dewar* on the diſorders which moſt afflict them in foreign ſervice†, and the *Soldier's Friend*, by *Mr. Blair*‡, which inſtructs the Volunteer to provide againſt common accidents. Such tracts are, at this time, patriotic. One of the moſt extenſive works, in our preſent liſt, is devoted to the natural hiſtory of the *Human Teeth*§, and the intelligent author, *Mr Fox*, having added practical to theoretical knowledge, has certainly afforded valuable information. We meet with no voluminous work on Medicine, till we come to the tranſlation of a foreign publication, and the third, fourth, and fifth volumes of *the Inſtitutions of Burſerius*‖, impreſs us rather with the idea of the leiſure ſuch authors muſt have had for writing, than with any notion of ſuperior knowledge.

As ſubſidiary to anatomical ſcience, the invention of an improved *Nomenclature* has employed the thoughts of *Dr. Barclay*¶ of Edinburgh; and we have in general aſſented to the juſtneſs of his obſervations, and the propriety of his arrangements, in that difficult work.

POETRY.

A great library has been called ΨΥΧΗΣ ΙΑΤΡΕΙΟΝ, the repoſitory of phyſic for the ſoul; and of all drugs in ſuch a ſtorehouſe, there is none ſo agreeable, nor in ſome caſes ſo ſalutary, as poetry. Nor are our minds ſuffered to languiſh for want of a due ſupply;

* No. II. p. 196. † No. III. p. 314. ‡ No. VI. p. 676.
§ No. V. p. 509. ‖ No. III. p. 273. ¶ No. VI. p. 588.

ſeveral

ſeveral practitioners being conſtantly at work, to provide for different conſtitutions. A ſingle poem may be compared to a doſe, a volume to a cheſt of medicines. Let us begin at preſent with the former, and riſe by gradation to the latter.

It is no ſmall gratification to our taſte to commence our account with ſuch a poem as *the Picture*, by *Mr. Bowles**. The feeling of a true poet for the kindred art of painting is there conſpicuouſly exemplified; and the ſentiments of the patriot, naturally introduced, warm the heart no leſs than the other parts delight the imagination. *The Criſis*, by *Mr. Maurice*†, unites alſo the poet and the patriot; and, indeed, when a country of ſuch dignity among nations is inſulted and threatened, what vivid mind will not catch the feelings, and emulate the numbers, of Tyrtæus? The Deſcriptive Poem on *Egypt*, produced by *Mr. Clifford*‡, under actual ſervice, ſhows, that even in a camp the Muſes may be ſucceſsfully invoked. The Goddeſs of Wiſdom was painted armed; nor would the ſame decoration be always incongruous to the daughters of Memory. An anonymous writer has deſcribed *the Poet's Day*§, in lines that prove him not unexperienced in what he paints; and a Poem only begun, under the title of *the Inquiry*‖, equally claims and declines commendation for the writer.

The Defence of Order, by *Mr. Joſiah Walker*¶, may be deemed to hold a middle place in our preſent arrangement. It is a ſingle Poem, and yet it is a volume; but it is ſuch a volume as will gratify at once the lovers of poetry and the friends of ſocial happineſs. *Mrs. Grant's* miſcellaneous volume**, diſplays a verſatility of talents; and many facts, interwoven with the poetry, naturally create an intereſt for the

* No. I. p. 74. † No. II. p. 190. ‡ No. VI. p. 670.
§ No. V. p. 549. ‖ No. V. p. 551. ¶ No. III. p. 234.
** Ib. p. 291.

writer,

writer. *Mr. White*, of Nottingham*, and *Mrs. Sewell*†, have reſpectively produced ſmall volumes, creditable to their abilities; and the poſthumous collection of *Mr. Marriot*‡ unites regret with admiration. Of the *Dublin Collection* of Poems§, the third volume, which, apparently by accident, has reached us, excites a wiſh both retroſpective and proſpective. We ſhould be glad to poſſeſs the former volumes, and to hail the production of more. *Mr. Morritt's* tranſlations from *Moſchus*‖ ſeem to give a promiſe of further excurſions in poetry. Of *Mr. Preſton's* verſion of *Apollonius*¶, we ſhall ſpeak in the enſuing volume.

MISCELLANIES.

How to begin or how to end ſo heterogeneous a claſs, may give us pauſe; the queſtion, however, is of little importance, and we may truſt it to chance or taſte. Had we made a claſs of Morality on the preſent occaſion, *Mr. Bates's Rural Philoſophy*** might have made a figure it; but it is philoſophy intimately blended with religion, and of the moſt inſtructive kind. Next to it, we may place the *Guardian of Education*, by *Mrs. Trimmer*††, replete with ſound religious and moral principles, and with uſeful warnings againſt productions of an oppoſite tendency. *Mr. Urquhart's Commentaries on Claſſical Learning*‡‡ ſhow the author in a pleaſing light; and will be acceptable to ſome readers, for the renewal, rather than the beginning of information. The mercantile man will probably be pleaſed with *Mr. Boardman's* work on *Book-keeping*§§, and *Mr. Monteſiore's Commercial Dictionary*‖‖; the former is ſound, though plain; the latter, if not on all points ſatiſ-

* No. III. p. 310. † No. V. p. 553. ‡ No. IV. p. 429.
§ No. IV. p. 428. ‖ No. II. p. 190. ¶ No. V. p. 517.
** No. III. p. 255. †† No. IV. p. 451. ‡‡ Ib. p. 354.
§§ No. V. p. 513. ‖‖ Ib. p. 527.

factory, collects a quantity of matter, which many will find useful, and some amusing, particularly on the eastern side of Temple-Bar.

The *Essays of the College at Calcutta** give a pleasing specimen of what may be expected from an institution so wisely framed. The Oriental languages will doubtless be duly cultivated by the aid of this establishment. A scientific work on *Harmony* is confined to a narrow circle of admirers; but the Essay of *Mr. Gunn*† must at least establish the credit of the author as a sound and learned theorist. The *Pic Nic*‡ is a pleasing set of Essays, published originally as a kind of Newspaper; it is, however, superior to the generality of such productions, and makes a respectable appearance in volumes. A more caustic vein of wit pervades *Mr. W. Gifford's* examination of certain critical strictures§; but it exhibits also good sense and sound taste, and will therefore live beyond the natural date of controversial tracts. *Mr. Daniel's* work on *Rural Sports*‖ is to us only a book of fine prints: to those who sacrifice their time to the labour of trying to be amused, the precepts also may perhaps seem valuable. *Mr. G. Mason's Supplement to Johnson's Dictionary*¶ is a book which, in spite of many defects, and the very culpable illiberality of the author against his predecessor, must be allowed to have its utility. It is at least a contribution towards that which many hands will not exhaust**.

Such, in spite of war, is our present half-yearly account. When will mad Ambition suffer Europe to be at rest, and the arts of Peace to raise their heads, without being stunned by the thunders of contention? Who will teach the spoilers of mankind,

* No. III. p. 241. † No. I. p. 45; II. p. 182.
‡ No. II. p. 209. § No. III. p. 261. ‖ Ib. p. 328.
¶ No. IV. p. 377. ** Since it appeared, the author has confessed a number of omissions, by printing a sheet of Appendix, which we had not seen when we examined the book. It makes, however, little or no difference in the substance of our remarks.

That, if there be in glory aught of good,
It may by means far different be attain'd;
Without ambition, war, or violence,
By deeds of peace, by wisdom eminent,
By patience, temperance?

These truths have been often professed; but, to see them practised is, alas! more to be wished than expected.

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